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LESSONS
FROM
THE DESK

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LESSONS FROM THE DESK

CONTAINING FIVE SERIES OF LESSONS
ON THE BIBLE SUITABLE FOR NORMAL
CLASSES OR SUPPLEMENTAL LESSONS,
WITH ILLUSTRATIVE DIAGRAMS ❁ ❁

BY ✓
HAROLD KENNEDY



PHILADELPHIA
AMERICAN BAPTIST PUBLICATION SOCIETY
1900

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PREFACE

WHEN Delsarte put into words his great law, *Strength at the center—freedom at the circumference*, he performed an inestimable service to those who want to know how to become masters of their own powers. It furnishes the hint that changes timid incertitude and self-consciousness into forceful mastery.

Applied directly to teachers, two things are essential to efficiency, conviction of truth and precise information. In proportion as these are strong in the center (heart and brain) of the teacher will be his freedom in the use of all his faculties in imparting knowledge. When our convictions become strong our utterance becomes free. A mother pleads for her child with unstudied but impressive eloquence born of the strength of her passionate love. The Bible teacher who is on fire with love for Christ and for souls will find facility of expression unknown to one whose heart is cold. This, of course, is the first requisite. But that other essential of inward strength—precise information—is only second in importance. Multitudes of zealous, warm-hearted teachers are weak and faltering in their utterance because their ideas are hazy. Not sure of facts, or confused about their arrangement, embarrassment becomes painful.

The Normal method of analysis and presentation of truth is the cure for this weakness. Terse, unequivocal statements, drilled into the mind by constant repetition and impressed by simple arrangement on the blackboard,

carry with them strong sense of mastery. Thus teachers should be taught in normal classes and trained to teach others. It is a mortifying fact that multitudes of teachers have only a nebulous notion of the simple facts about the Bible. Any pastor or superintendent who will see to it that the elementary courses of lessons contained in this little book are taught to his teachers until they can stand examination will see immediate increase in their teaching power.

The same applies to the scholars. Many subjects cannot be taught to the best advantage by the conversational method necessarily employed in the usual Bible-school class. Ten minutes of each session spent in a crisp black-board drill of the school from the platform will fix those elementary facts which are essential to a clear understanding of God's word.

The several series of lessons given in this book are suitable either for normal class work or for supplemental lessons before the school. They will be found to cover the simple facts of and about the Bible that every scholar—need we say teacher?—ought to have at tongue's end because firmly and clearly fixed in the mind. They represent many years of practical experience in this sort of work by a pastor who has always felt that it was his place to see that his Bible school should know the Bible. They have thus met the test of practical use, some of them also having already had wide circulation in the "Baptist Teacher" and "Baptist Superintendent."

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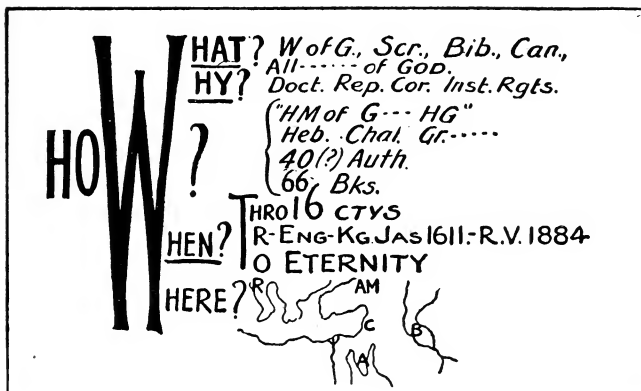
I

CONTENTS OF THE BIBLE

IT is intended in this series to give a bird's-eye view of the Book, avoiding details for fear of confusing the mind. Utmost simplicity of outline has been sought, that the lessons may be used, if desired, as supplemental ones to be taught from the platform in the regular sessions of the school. For such an exercise ten minutes should be taken each week, and only so much ground covered as the teacher can drill well in that time, the outline remaining on the board to be continued on the following week. By this method any superintendent may give his school a good idea of Bible history and a thorough knowledge of the names, order, and character of its books in the course of a season.

For those who desire to follow the subject more minutely in regular normal classes, there is enough analytical outline to enable the teacher to enlarge and add detail.

LESSON I.—THE BOOK



SHOW Bible. Five questions about this book. Raise right hand and count on fingers: *What? Why? How? When? Where?*

1. *What* is it? *The word of God.* Whatever else we find about it we must never forget that it is God's word (message) to us. Every other book is the word of man. This stands alone. Impress reverence and faith toward it. It is also called by the ancient name *the Holy Scriptures* (sacred writings), calling our attention to its safe preservation on parchments; or the modern name, *the Bible* (book), reminding us of the collection of these writings into one complete whole. It is rightly called *the Bible*, because no other book can be compared with it. Sometimes it is called the sacred *Canon* (rule or measure), because it was given to be the rule of our lives. Drill on four names with their meanings.

2. *Why* should we study it? 2 Tim. 3 : 16 answers. (a) Because it is of *God* and ought not to be slighted even if we gained nothing from it ; (b) because it is *all* from God and no part should be overlooked, though all parts are not of equal importance ; (c) because it is profitable for *doctrine, reproof, correction, and instruction in righteousness*. The object is stated that we should be "perfect, thoroughly furnished unto all good works." If we do not study God's word we shall fail of this end.

3. *How* did we get it? 2 Peter 1 : 21 answers : "*Holy men of God* spake as they were moved by the *Holy Ghost*." Thus, though its source was divine, it was put into language of men so that those who heard could understand it. Different parts were written in *Hebrew*, the language of the Jews, *Chaldee*, the language of Babylon, and *Greek*, the language used for writing throughout the Roman Empire in New Testament times. From these writings translations have been made at various times into every language. As we are not sure who wrote some of the books we cannot say just how many of these "holy men" were required to give us the message, but there were about *forty authors* (more or less) who wrote *sixty-six books*, which together make up our Bible.

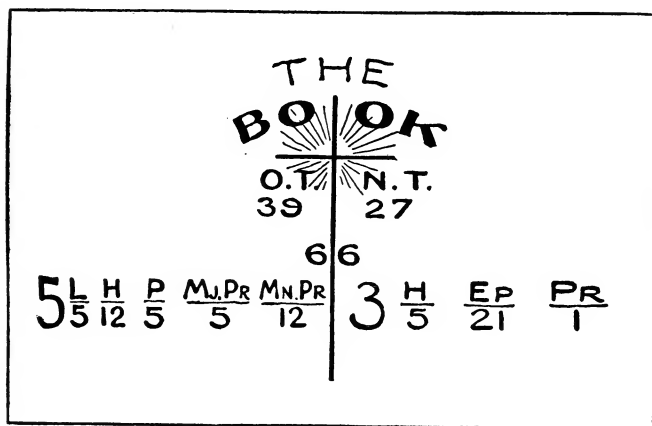
4. *When* was it produced? *Through* at least *sixteen centuries*, from 1500 B. C., when Moses lived, to A. D. 100, when the last of the apostles died. The *translation into English* commonly used by us was made by order of *King James*, in 1611, and, because after so long a time the results of better scholarship and more modern language might be had, a *Revised version* was made in 1884 by learned men. It shall endure *to eternity*. The world can never outgrow the Bible.

5. *Where* was it written? In the country extending from *Rome* on the west, to *Babylon* on the east, and from *Asia*

Minor on the north, to *Arabia* on the south. The most of it was written in *Canaan* (Palestine), the land of God's people.

DRILL : Four names, three reasons, two agents, three languages, forty authors, sixty-six books, sixteen centuries, two translations, five places.

LESSON II.—THE PARTS OF THE BOOK



WE now open *the book* itself and find it divided into two parts by the coming of Christ (show Bible open between Old and New Testaments, and draw *vertical line*). All that goes before this event prepares the way, and what follows tells the story and explains the meaning of the *cross* (add *cross-bar* and *light rays* while impressing this fact). The first part is called the *Old Testament* (or covenant) and contains *thirty-nine* books ; the second is called the *New Testament* with *twenty-seven* books ; making *sixty-six* books in all,

Each of these parts is like a shelf in a bookcase containing several sets of books on different subjects. (May illustrate by arranging on table several sets of books in contrasted bindings.) As God's truth is many-sided and intended to reach all sorts of people in many ages, he has expressed and illustrated it in many ways. The Old Testament contains *five* sets of books. We will mark them on the board and check them on our fingers. Hands up ! First comes the *Law*—that is the thumb, the strong finger that holds by its firm pressure. In this set we have the story of how God gave his law to man. Then comes *History*—that is the index finger, pointing the way of God's providence in the story of his people. This set takes up the story where the law books left off and carries it to the end of Old Testament times. Then we have some *Poetry*—that is the long middle finger that reaches farthest from self and toward heaven, because in poetry we find expression for our deepest thoughts of God. This set includes some great religious poems of the Jews as well as their psalter or hymn-book. Then come the *Prophets*, or teachers ; the fourth finger we will call the *major* (or greater) *prophets*. This is the ring finger, where we place our love tokens, for these books give us many of the surest pledges of God's mighty and everlasting faithfulness to us (*e. g.*, Isa. 54 : 10). The little finger we will call the *minor* (or lesser) *prophets*, because these have given us some shorter and less prominent messages. Now drill names on fingers until fixed in memory.

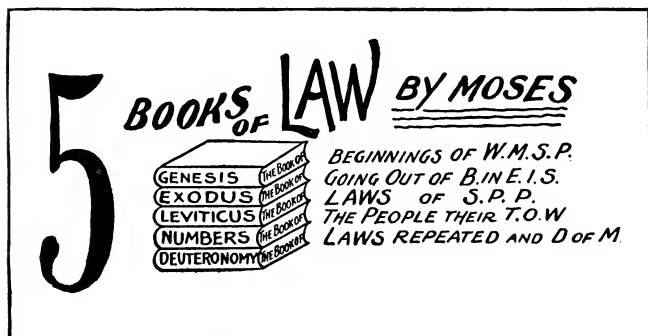
There are *five* books of law, *twelve* books of history, *five* books of poetry, *five* books of major prophets, *twelve* books of minor prophets. Drill : 5-12-5-5-12, rapidly, faster, until the numbers are fixed ; then drill with names joined until thoroughly learned.

The New Testament has but *three* sets of books. (Turn

down index and ring fingers.) First comes *History*, the story of the gospel. This is the thumb, because it is so strong. What was the thumb in Old Testament? Contrast these. The story is told in *five* books. Then, as explaining this history, we have a pile of letters, or *Epistles*, from some of the apostles. There are *twenty-one* of these, so we will use the long middle finger to represent them. Then comes *Prophecy*, looking ahead to glories yet to come. There is but *one* book in this set for the little finger—though last not least in importance. DRILL : 5-21-1 as above. Drill on whole board.

All these books, so widely differing in authorship, subject, and date, written for the most part without reference to each other, form one logical, progressive, harmonious whole, with the cross as its center.

LESSON III.—THE BOOKS OF THE LAW



THE *five books of law*, known as the Penta-teuch (from two Greek words, meaning "five books"), were given us by *Moses*, "the lawgiver," who lived about 1500 B. C. Whether he wrote all parts himself, or used some material

already known, gathering it and giving it authority, is not important. God chose Moses as lawgiver, and Christ joins his name to the law as given. These books, like other parts of the Old Testament, may have been somewhat rearranged and separated from outside matter, under divine guidance, when the canon was being gathered after the exile, as some think, without lessening the authorship or authority, even as the writings of any author might be edited long after his time.

Genesis, the book of beginnings ("In the beginning," ver. 1), tells us of the beginning of the *world*, and all the discoveries of science only confirm the story as told here; the beginning of *man*, whom God made in his own image to grow into mature and perfect character; the beginning of *sin*, which came to hinder the success of this high purpose; the beginning of *promise*, for no sooner had sin come to spoil the plan than God came with the promise of a Saviour who should bring final success.

Exodus, the book of going out, tells how God provided deliverance from bondage. It tells how Israel went out of *bondage in Egypt* under the great deliverer, Moses, and how God taught them at Sinai in order that they might go out of the bondage of *ignorance* and of *sin*.

Leviticus, the book of laws, gives a careful description of the laws of *sacrifice*, by which the people were to order their worship, and learn the true principles of deliverance from sin to be fulfilled at last in the promised Saviour; the laws of the *priests*, who should minister in the tabernacle; and the laws of *purity*, both of body and of soul.

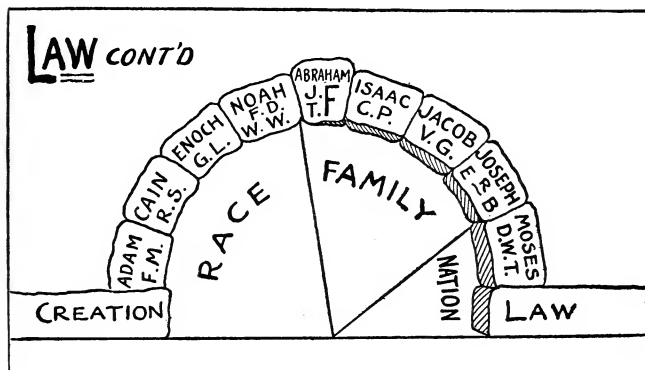
Numbers, so called because it records the numbering of the people, is *the book of the people*. It arranges them in *their tribes*, recounts their *offerings* for the tabernacle, and tells of their *wanderings* in the wilderness because they had wandered from God.

Deuteronomy, as the name implies, is *the book of laws repeated* by Moses before his death, an account of the *death of Moses* being added by some other hand.

REVIEW, noting the progress in God's plan—beginnings, outgoings from bondage, helpful laws to escape defilement and get rid of sin, the people's struggles and God's patient leading, the story ending in the triumphant death.

DRILL on names, characters, and contents of the books.

LESSON IV.—THE LAW (CONTINUED)



THE story of the period covered in the first five books of the Bible forms a large and important part of the history of the world. It extends from the *creation* to the giving of the *law*. It is impossible to divide this period by centuries since we cannot even guess how long a time was consumed by those early events which came before the time of Abraham (2300 B. C.). We must measure it rather by events. An *arch* built of the nine men whose lives represent to us these events will aid memory.

First after the creation we have *Adam*, in whose time

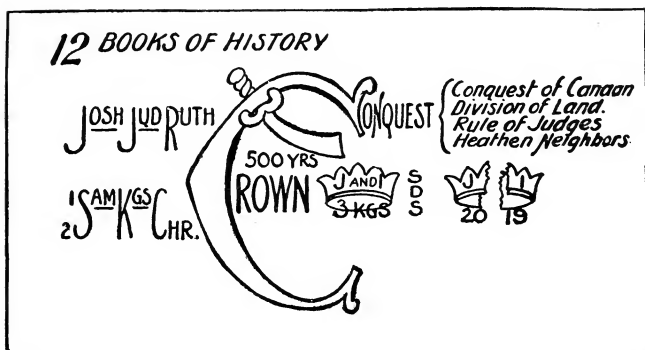
came the great tragedy of history, the *fall of man*. This is the story of the coming of sin and death into the world. *Cain*, the murderer, follows to remind us of the *reign of sin*, which spread among men. *Enoch*, with his *godly life*, makes a ray of light in the darkness (Gen. 5 : 24 ; Heb. 11 : 5), showing that there were still some who walked with God. With *Noah* we associate the *flood of destruction* by which God cleansed the world, but which was soon followed by the *wickedness of the world* again. These four belong to the first great period of God's dealing with man—the period of the *race* before God separated for himself a peculiar people.

After the dispersion of man we enter a new period, that of the *family*. God called *Abraham*, and after him his family, to be separate from the race. Abraham's *journey of faith*, when at God's call he set out for the Promised Land, not knowing whither he went, that he might dwell apart, and his *trial of faith* when called to offer up his son, form the keystone in the arch. Without such faith in God human life must fall like a ruined arch. *Isaac*, the *child of promise*, and *Jacob*, with his *vision of God*, follow in this life of faith. *Joseph*, by God's favor made *Egyptian ruler*, brings the family to dwell in Egypt. The *Egyptian bondage* follows. All this is told in Genesis.

In Egypt the family grew into twelve tribes, though being slaves they had yet no national life. With *Moses* the *nation* begins. Divinely raised up for the purpose, he led the people of Israel into *deliverance* from Egypt, thence into the *wilderness* of Sinai, where God made them a nation. There he gave them the *tabernacle* at which to worship him. This brings us to the giving of the *law*, with which great event the Pentateuch closes.

DRILL : Two historical boundaries, three periods, nine men, events connected with each.

LESSON V.—THE BOOKS OF HISTORY .



THE *twelve books of history* continue the story of the nation. After the death of Moses Joshua led the people into the promised land. The first three books of this set, *Joshua, Judges, Ruth*, tell the story of the *conquest*. We notice four facts :

1. *The conquest of Canaan.* The land was full of strong nations, some of them giants, but God promised victory. It took much hard fighting, but when the people obeyed God and did their best he gave victory, as he will to us.

2. *The division of land* among the tribes of Israel, each tribe receiving from Joshua its own portion of land to dwell in.

3. *The rule of judges*, which continued about three hundred years. God was their only king, but he was represented by these judges whom he raised up in times of need. During this time the national life was of the simplest kind and there was little unity between the tribes.

4. *The heathen neighbors* were a constant trouble to Israel, both by making war on them, and by leading them to sin against God. Israel had been commanded to destroy

utterly these heathen, but they had been cowardly and had failed to do so. The book of Judges tells many stories of these times and Ruth gives us a picture of the home life.

DRILL : Three books, one topic, four facts.

The next six books are really three of two volumes each. *1 and 2 Samuel*, *1 and 2 Kings*, *1 and 2 Chronicles* tell the story of the *crown*. God's people wanted to be like other nations and have a king. The history of this crown covers about *five hundred years*. At first the whole nation was more or less united under *three* successive *kings*. *Saul*, the first, was little more than a military leader ; he kept no kingly court. *David* established the kingdom under God's favor. He cemented the union between the two parts, *Judah* the southern, and *Israel* the northern sections. He established his capital at Jerusalem. He conquered the nations from Egypt to the Euphrates and made a great empire. *Solomon* brought the kingdom to its utmost splendor by his wisdom and commerce.

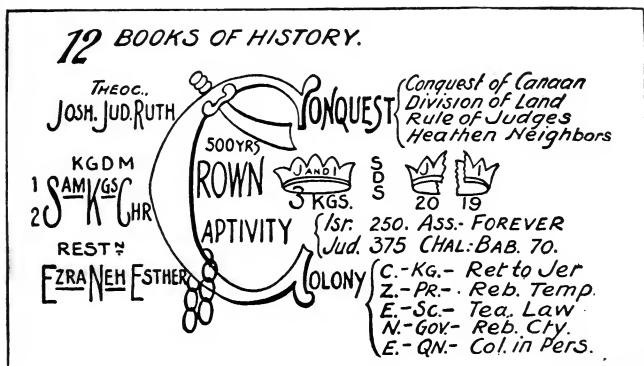
The *crown was divided* by the rebellion of Israel against Solomon's son. Henceforth there were two kingdoms, *Judah and Israel*. Judah had in all *twenty* kings, and Israel *nineteen*. It is a sad story of sin and strife.

DRILL : Six books, one topic, three crowns, number of kings under each.

LESSON VI.—THE BOOKS OF HISTORY (CONTINUED)

THE six books which tell of the crown also tell of the *captivity* into which the miserable choice of a human and a broken crown brought both kingdoms.

The northern kingdom, *Israel*, had hastened more rapidly and farther from God than had Judah. In about *two hundred and fifty years* God allowed the *Assyrians*, a great nation which had long been threatening, to wipe out



the kingdom and carry the people into captivity from which they never returned as a nation. Their captivity was *forever*. The southern kingdom, *Judah*, never completely forsook God, though often sinning grievously against him. It lasted about *three hundred and seventy-five* years, when God allowed the *Chaldeans*, who had conquered the Assyrian conquerors of Israel, to destroy Jerusalem and carry the Jews to *Babylon*. For the sake of his promise God limited Judah's captivity to *seventy* years, during which time the people learned from their punishment to return to God.

There remain three more books of history, *Ezra*, *Nehemiah*, *Esther*, which tell of the *colony* which returned to Jerusalem from Babylon, and that which remained in voluntary exile. We notice five persons and five events :

1. *Cyrus*, the king of Persia, raised up by God (Isa. 44 : 28-45 : 6), conquered the Chaldeans, and gave permission for the Jews' *return to Jerusalem*. Thus God uses even the heathen to perform his will, and changes empires to accomplish his purposes.

2. *Zerubbabel*, the prince, of the royal line of David, led the first company of returning exiles. He was a good and faithful leader. Under him, after great difficulties,

was accomplished the *rebuilding of the temple*. Though a prince he was not allowed by the Persians to become king, but only governor of Jerusalem. After the captivity the Jews never had a king who was independent, as they were always a dependency of some other nation.

3. *Ezra, the scribe*, led another company of returning exiles, but gave his life to the study and the *teaching of the law*. From that time to this the study of the law has kept the Jews faithful to their God.

4. *Nehemiah, the governor*, left high office in Persia to accomplish the *rebuilding of the city*. He joined Ezra in Jerusalem, built the city walls, and ruled the people faithfully.

5. *Esther, the queen*, a Jewish maiden, became queen of Persia and saved her people from a great peril. In her story we gain a picture of the *colony in Persia*, for many of the Jews, though now free, never returned to Jerusalem.

DRILL : Three books, five persons, five events.

The period covered by these twelve books falls into three parts : (1) The THEOCRACY (or reign of God) : *Joshua, Judges, Ruth* ; (2) The KINGDOM : *Samuel, Kings, Chronicles* ; and (3) The RESTORATION : *Ezra, Nehemiah Esther*.

Drill on whole board.

LESSON VII.—THE BOOKS OF POETRY

THE *five books of poetry* form the most devotional part of the Bible. Poetry speaks to the heart and lingers in the mind as no other form of speech. Some thoughts can be expressed only in this way. This is true of our highest thoughts of God. The Hebrews, like all Orientals, were a poetic people.

Job, perhaps the oldest book in the Bible, is a noble

5	BOOKS OF POETRY		
	JOB	T-S-	GOD
	PSA.	SoFZ-	
	PROV.	WoFW-	
	ECCL.	W E	
SONG SOL.	SoFL-		

poem about *the tested saint*. The hero of the story is a saint in whom God had such confidence that he allowed Satan to test him with great afflictions, but through them all Job stood the test and pleased God.

The book of Psalms is a collection of the *songs of Zion*, used in the temple service. Many were written by David, though other poets after him added many more, some being evidently written after the return from captivity.

The book of Proverbs contains *words of wisdom* by Solomon and others. These wise sayings expressed in poetic form are maxims for right living, such as the people could not easily forget, but would love to quote and learn to follow.

The book of Ecclesiastes tells of *worldly experience*, probably King Solomon's own experience when he was not living so close to God as his father had done. The writer had tried everything "under the sun"—failing to look higher—and found that all was "vanity and vexation of spirit."

The Song of Solomon (sometimes called "Canticles," which means song) is the *story of love*. It is a dainty little drama about a village maiden who was true to her rustic

lover, resisting firmly the wooing even of the king. It teaches that true "love is strong as death."

Beautiful as these poems are, their value is that each teaches some great fact about *God*. Job tells of *God faithful*. Though he could not understand his strange trial, nor tell why trouble came, he refused to lose confidence in God. "Though he slay me yet will I trust in him," is his cry. This clinging in the dark to the faithful God is the strength of every child of God in trouble.

The Psalms have never been equaled in devotional poetry, because they show *God present*. He is made so real and present to us that we find help in him. This was the marked characteristic of David's life (*e. g.*, Ps. 23).

Proverbs presents *God warning* against sin. Eternal wisdom is speaking as a father speaks to a child who is in danger, "avoid it, pass by it."

Ecclesiastes shows *God judging*. The story of the worldly experience closes with 11 : 9 and 12 : 13, 14 (read).

The Song of Solomon points to *God loving*. It is the conception of the highest love ; though it is but a faint picture to us who are familiar with the way John tells the story (John 3 : 16).

DRILL : Five books, five subjects, five views of God.

LESSON VIII.—THE MAJOR PROPHETS

THE *five books of major prophets* are among the most important of the Scriptures. This follows from their office. A prophet is one who speaks forth for another. A prophet of God is one who receives his message from God and is sent to tell it to the people—a preacher. Sometimes prophets were commissioned to foretell events, but their usual mission was simply to carry God's messages. There

BOOKS OF MAJOR PROPHETS				
NAME	CHARACTER		PLACE	TIME
ISA.	G	P	JERUS	150 ^{B.E.F.} CAPT.
JER.	W	P	"	BEG. (APT.)
LAM.			"	BEG. (APT.)
EZEK.	PR OF V.		CHAL.	EARLY (APT.)
DAN.	B	P.	"	THRO. (APT.)

were many prophets, like Elijah and Elisha, who wrote nothing, because their words concerned only those to whom they spoke. Of those who wrote their messages for preservation four are known as major (or greater) prophets, from whom we have five books.

Isaiah is called the *gospel prophet*, because of all Old Testament writers he tells most nearly the gospel story. He begins with God's lament over sin and tells God's promise of a Saviour. Very tenderly he pleads with the people to return to God and draws vivid pictures of the promised redemption. He lived in *Jerusalem* about *one hundred and fifty years before the captivity*, as prophet, statesman, and counselor of the kings of Judah.

Jeremiah is called the *weeping prophet*. He had enough to make a true man weep, for he prophesied in *Jerusalem* before and during the *beginning of the captivity*. He saw how rashly the people were rushing to ruin and he had God's word for the sure approach of the destruction of the city. But the people would not listen to him. He was persecuted and imprisoned, but bravely stuck to his message. He was not taken to Babylon, but remained in Judea to try to influence the people to heed God's word.

Lamentations is a little poem by Jeremiah, mourning over the ruin of the holy city. It was written at *Jerusalem*, during the *beginning of the captivity*.

Ezekiel is called the *prophet of visions*, from his manner of receiving and telling his message. He says, "As I was among the captives by the river of Chebar . . . the heavens opened and I saw visions of God" (ver. 1). He wrote in *Chaldea, early in the captivity*, and had great influence among the captives. His visions tell of God's gracious purposes in the restoration of his people from their exile.

Daniel is called the *beloved prophet* (10 : 11). He prophesied in *Chaldea and Persia throughout the captivity*. A Jewish boy of noble birth, he was carried among the captives to Babylon, where he rose to the highest position of honor and power under both the Chaldean and Persian kings. The story of his loyalty to God, his useful life, and his wonderful visions, is given in the book bearing his name.

DRILL : Five books, four prophets, name, character, place, and time of each.

LESSON IX.—THE MINOR PROPHETS

		400 YRS	
		WARNING	RESTORATION
12 MIN. PROPH.	4. ISRAEL		8. JUDAH
	HOSEA (God's Unf. Fam)	DOL SR	JOEL (Day of Lord)
	AMOS (Herd's Warn?)		OBADIAH (Ag. Edom)
			DIRECT INDIRECT VALUE
			?

THE *twelve minor* (or lesser) *prophets* are men whom God sent at different times to his people in the two kingdoms of *Israel* and *Judah*, during a period of *four hundred years*, extending from the *warning* to Israel before her destruction to the *restoration* of Judah after her exile in Babylon. These are by no means the only prophets who spoke during this period, but the Holy Spirit has preserved these for us either for the sake of the *direct value* of their message as declaring eternal truths (*e. g.*, Hosea's tender portrayal of the heavenly Father's love and patience, or Jonah's early illustration of the wideness of God's mercy toward the Gentiles), or their *indirect value* as throwing light on the conditions of the times when they spoke.

Four of these prophesied to Israel and *eight* to Judah. From their vivid messages or striking personalities these twelve men may easily become fixed in our memory. As arranged in our Bible the first eight alternate between Israel and Judah.

Hosea prophesied in Israel while *Isaiah* was at the height of his ministry in Jerusalem. It was the most brilliant period of the history of the northern kingdom, though her doom was approaching. Hosea was unhappy in his own home, and out of his own bitter experience with faithless wife and undutiful child he told of *God's unfaithful family* and urged the people to return to him. Read of the heart-broken Father in chap. 11.

Joel prophesied to Judah. As his writing is not dated we cannot be sure when he wrote. From some things he says it seems probable that he lived long after Hosea and prophesied to the Jews in Chaldea during the exile. He warns of the *day of the Lord*. A terrible scourge of locusts devouring every green thing furnished the imagery.

Amos was a herdsman of Tekoa, in Judea, but God sent him to Israel to give the *herdsman's warning* of God's in-

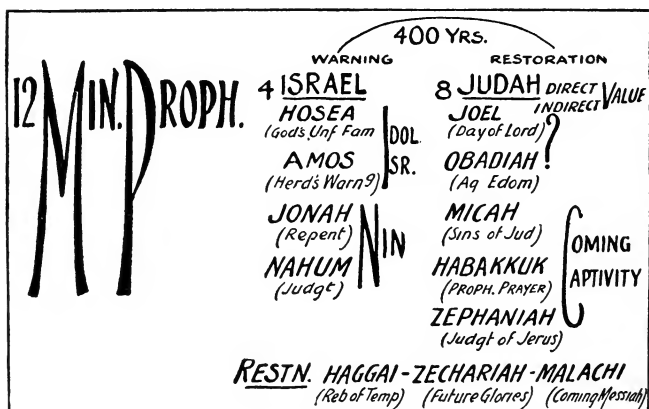
tent to punish the nation. His boldness got him into trouble. Read his adventure (7 : 10-15). He spoke a little earlier than Hosea.

Obadiah is the shortest book in the Old Testament, being only a few sentences spoken *against Edom*, Judah's old enemy. There is nothing to indicate his date, and so after these two Judean prophets we shall place an " ? " to remind us that they are the two prophets whose time of writing is unknown.

Hosea and Amos are to be remembered together, for not only did they speak to the same people at about the same time, but they were both sent to denounce the *idolatry of Israel*. Each spoke in his own way, Hosea pleading and Amos sternly denouncing.

DRILL : Two kingdoms, four hundred years, two purposes of preservation, four prophets and themes, two connecting links. Drill often on names.

LESSON X.—THE MINOR PROPHETS (CONTINUED)



REVIEW first four minor prophets.

Jonah prophesied in Israel about the same time as Amos (2 Kings 14 : 25). The Assyrians were threatening the nation's life and God sent his prophet to the Assyrian capital, Nineveh, with a warning. He tells of the *repentance of Nineveh*. It is a wonderful lesson of God's wide mercy to the Gentiles contrasted with man's unwillingness to be gracious.

Micah spoke in Judah in the time of Isaiah. He utters a lament over the *sins of Judah*, and gives promise of a Saviour. Read a prophecy (5 : 2), and a plea (6 : 1-5).

Returning to Israel we hear *Nahum*, long after Jonah, foretelling the *judgment of Nineveh*, whose repentance had been short-lived. His language is very spirited. So these two, Jonah and Nahum, are to be remembered together as prophesying about Nineveh.

In Judea *Habakkuk* tells of the rise of the Chaldeans, and foretells their victories. This shows us that he wrote some time in the generation which saw the exile (1 : 5-11). He writes in a highly poetic strain of his conception of God's majesty. It may be called the *prophet's prayer*.

Drill on these four names. (There is a certain rhythm in the twelve names when grouped in fours and repeated rapidly which will aid in fixing them in mind.)

In Judea before the exile, *Zephaniah* announces the *judgment of Jerusalem* for her sins, but closes with a gracious foregleam of salvation. So we may connect these three Judean prophets, Micah, Habakkuk, and Zephaniah, who sought to prepare Jerusalem for the sure punishment of her sins under the *coming captivity* which they foretold.

The three remaining prophets spoke in Jerusalem after the exiles had returned from Babylon, and are to be associated as the prophets of the *restoration*. *Haggai* was an old man when he returned with Zerubbabel to the ruined

city. After long opposition had delayed the work, he lifted up his voice urging the *rebuilding of the temple*. By his encouragement the work was pushed to a finish.

Zechariah, a younger companion of Haggai, prophesied at the same time, encouraging the disheartened people by portraying the *future glories* which should follow the restoration.

The last to give his message was *Malachi*, who wrote during the time of Nehemiah, probably during his absence in Persia. The writer speaks with assurance of a *coming Messiah*, thus linking the Old Testament with the New.

Drill on twelve names and topics till fixed in memory.

Name the four prophets of Israel, the eight of Judah. Which two spoke of the idolatry of Israel? Which two against Nineveh? Three of the coming captivity? Three of the restoration?

LESSON XI.—THE BOOKS OF NEW TESTAMENT HISTORY

NEW TEST		H 5 ~ E 21 ~ P 1.					
HISTORY							
5	4 GOSP.	{	MATT	J	K	OF	J
			MARK		S	OF	G
			LUKE		S	OF	M
			JOHN		S	OF	G
					H	OF	C
ACTS OF THE APOST.							

THE *New Testament*, we remember, contains *five books of history*, *twenty-one Epistles*, *one book of prophecy*. All

these find their significance in the wonderful story told in the *history*.

These *five books* of New Testament history are known as the *four Gospels*, and the book of the *Acts of the Apostles*. Gospel means "glad tidings." The gladdest tidings ever told are of the coming of the Saviour. These four Gospels do not furnish a biography of Jesus, nor are they incomplete accounts by four men of what each chanced to remember of Jesus' acts and words. They are four different views of his mission, that we may better understand it. So four essays might be written about George Washington : "Washington the Soldier," "The President," "The Statesman," "The Gentleman." In this way we gain a complete view of his character. For this purpose each writer selects the events needed to present his subject, and uses them in logical rather than chronological order. It is as impossible to make a true or satisfactory journal of Jesus' life from a "harmony" of these as it would be in the above-mentioned case of Washington. Each should be read and studied by itself with its purpose in view.

Matthew tells of Jesus, the *king of the Jews* (2 : 2). Note the royal genealogy from David, the homage of kings, proclamation by herald, the platform of the new kingdom (Sermon on Mount), parables of the kingdom, etc. The long-expected King comes, proves his right, is rejected, crucified (all "that it might be fulfilled"), rises in majesty, and begins wider reign. "All power is given unto me in heaven and in earth, go ye therefore and teach all nations."

Mark tells of Jesus, the *servant of God*. It is the Gospel of service and sacrifice. No account of genealogy or birth is given, since these are not important in the record of a servant. The key-word is "immediately," or "straightway." Its thought is consecration.

Luke tells of Jesus, the *Saviour of man* (1 : 47 ; 2 :

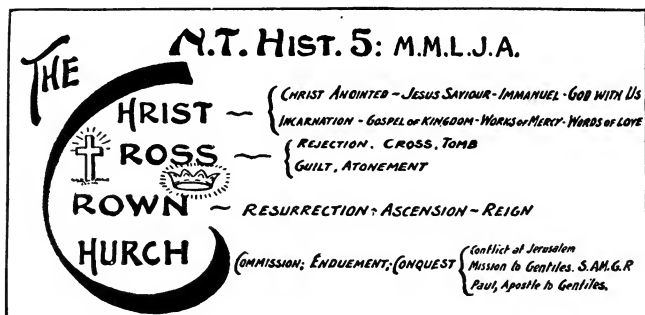
11, 30). It is the Gospel of humanity and redemption. Genealogy from Adam, family relations, parables of humanity and redemption, redemptive aspect of his death not for Israel alone, but for all mankind (24 : 21, 46, 47).

John tells of Jesus, the *Son of God*. It is the Gospel of divinity ("the Word was God"). The author states his object in 20 : 31. It was written late, when the divinity of Jesus began to be questioned by Gnostics.¹ It is a masterful and logical argument from beginning to end.

Luke adds a "fifth Gospel," the *Acts of the Apostles*, in which he tells of Jesus, the *Head of his church*. This book tells how after his ascension Jesus continued (1 : 1) his work on earth through his church. It presents him as actually present directing the work.

DRILL : Five books, four authors, five topics about one Person.

LESSON XII.—NEW TESTAMENT HISTORY (CONTINUED)



¹ The Gnostics were a sect that arose early in the history of the church, and among other erroneous opinions, denied the *reality* of Christ's person. His body to them was only an appearance. See any standard church history or encyclopedia.

New Testament history, five books, Matthew, Mark, Luke, John, Acts, tell the story of God's great plan of salvation from the point where the Old Testament leaves it.

1. They tell the story of *the Christ*, which is a Greek word, meaning the *Anointed One*, like the Hebrew word *Messiah*. He is also called *Jesus*, which means *Saviour* (Matt 1 : 21). The name "Jesus," looks to his work, as "Christ" refers to his office. A third name of great importance explains his person, *Immanuel, God with us* (Matt. 1 : 23). While the Old Testament told of the promise of and preparation for the Christ, the New Testament tells of the fulfillment, his *incarnation*, that is, taking a human body (John 1 : 14). This is the great mystery of how God joined himself with us in Immanuel to be our Saviour. We need not understand how he did it in order to believe the record that he did do it. They tell of his *gospel of the kingdom*. We have already traced the plan of a kingdom in which God was to be the king; now comes the good news that the King has come. This is supported by the account of his *works of mercy* and *words of love*, which prove both his power and his good will toward men.

2. They tell the story of the *cross*. This shows the *rejection* of their King by the people (John 1 : 11), the cruel *cross* on which he died, and the *tomb* which sealed his death. This terrible story is explained as having two widely different results. It fastened on man *guilt* deeper than had ever been known (Heb. 10 : 28, 29). Rejection of Christ is the one crime so great that it comes up before all others in the judgment (John 16 : 9). But through it all, though men did not guess it at the time, in giving his life the Saviour was making *atonement* by his blood for sin. So then, by sharing the guilt of rejection we may seal our doom (Heb. 6 : 6), but by humbly accepting the atonement we may be saved (John 3 : 16).

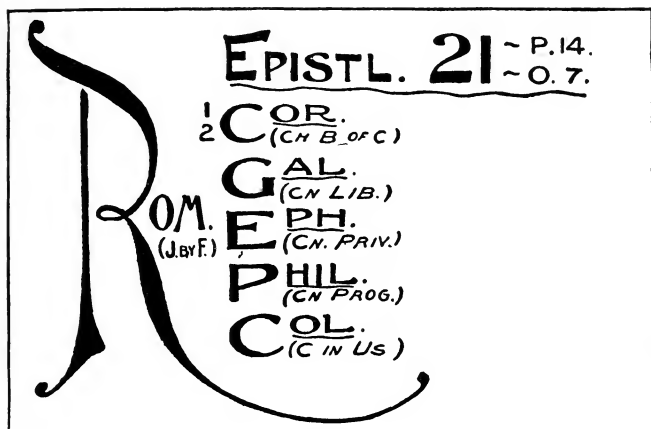
3. They tell the story of the *crown*. In the *resurrection* of Christ we see the King returning as conqueror from his conflict with death. His *ascension* to heaven follows, in which he went to receive his throne. We are told of the beginning of his *reign*; he is enthroned in heaven, while on earth his kingdom is being prepared.

4. They tell the story of the *church* which he left on earth to continue his work and prepare his kingdom; its great *commission* to publish the gospel (Matt. 28 : 19, 20); its *endowment* with divine power by the coming of the Holy Spirit (Acts 1 : 8); and the beginning of its world *conquest* in his name. The story of the conquest begins with the *conflict at Jerusalem* with those who killed the Christ; then follows the *mission to the Gentiles* by which the gospel was published through *Syria, Asia Minor, Greece, and Rome*. The chief agent in the beginning of this work was *Paul, the apostle to the Gentiles*. Christians went everywhere carrying the good tidings throughout the Roman empire.

DRILL : Four topics, three names and four facts of the Christ, three facts and two results of the cross, three facts of the crown, three facts of the church.

LESSON XIII.—THE EPISTLES

WE come to the study of the *Epistles*, or letters. Of these there are *twenty-one*, two-thirds of which—*fourteen*—were written by *Paul*, by *others seven*. (N. B., Hebrews, generally ascribed to Paul but uncertainly, is here ascribed to him for convenience.) Many epistles were written by the apostles instructing or encouraging churches and individuals. Of these the Holy Spirit has preserved for us only those needful to give complete guidance in faith and practice. They are called by the names of the churches or



persons to whom they were written, and are not given in the order of writing. First, we have the fourteen by Paul :

The letter to the *Romans* is perhaps the greatest letter ever written. (We will give it a large initial to mark its importance.) It deals with the greatest of themes in the most masterly way. It is a full explanation of the great doctrine of *justification by faith*. It was written by Paul from Corinth to the Christians in Rome whom he had never seen, and sets forth how Jew and Gentile alike must be saved by simple faith in Christ.

1 and 2 Corinthians were written to the Christians in Corinth while Paul was doing his great work in Ephesus, just across the Ægean Sea. We know that at this time he wrote at least one other letter to the same church and paid them a visit. He writes of *the church the body of Christ* (see 1 Cor. 12), the Master working through his members, using, purifying, strengthening, glorifying them. These Corinthian Christians had just come out of, and were still surrounded by, the most degrading heathenism. They

could not at first understand how holy a thing was the church of Christ which they were in danger of degrading. Paul wrote to instruct them in this important matter.

His letter to the *Galatians* was written about the same time from Ephesus. Galatia was one of the inland provinces of Asia Minor. Some people, who were more Jew than Christian, had come there from Jerusalem insisting that they must become Jews and keep all the Jewish ceremonies before they could obtain salvation. Paul answers this error by a noble letter on *Christian liberty* from such bondage.

To the *Ephesians* he wrote from Rome about the *Christian privilege* to enjoy the heavenly life here, to be "filled with all the fulness of Christ," and to reveal him to others. It sets a high dignity upon the Christian life.

While shut up in a Roman prison, amid many discouragements, Paul wrote to the *Philippians* a triumphant letter on *Christian progress*. He tells how he had been able to triumph in spite of hindrances and points the way of practical progress to the Christians at Philippi.

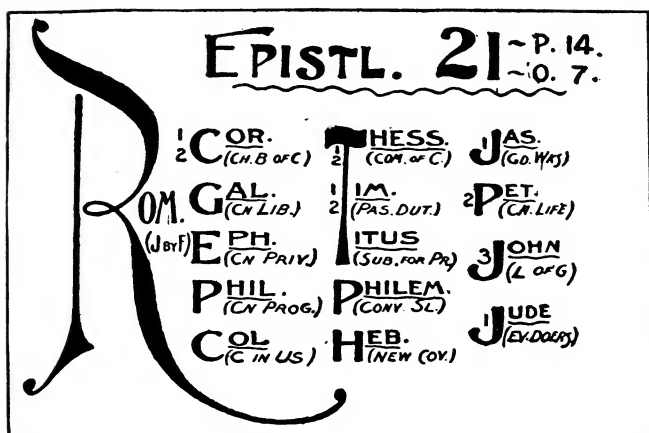
To the *Colossians* he wrote a short letter, but one full of a wonderful subject, *Christ in us*. Count the recurrence of this and similar phrases and see how wonderful is the result of this indwelling of Christ. This is one of the most suggestive of Paul's letters.

DRILL : First seven Epistles and their topics.

LESSON XIV.—THE EPISTLES (CONTINUED)

THE names of the next five letters begin with T ; this will aid our memory.

1 and 2 Thessalonians were the earliest of the letters written by Paul. They tell about the *coming of Christ* and how Christians should act while waiting for him. After



leaving Thessalonica Paul learned that the Christians there thought Christ was coming at once and that they need not work. From Athens Paul wrote to correct this error.

1 and 2 Timothy were written near the close of Paul's life to his young disciple, whom he loved as a father, instructing the young preacher about the *pastor's duties*. They are full of good advice to young Christians.

Probably about the same time Paul wrote to another of his helpers, *Titus*, who was left in charge of the work in the island of Crete. He gives a list of *subjects for preaching*, forming an outline of the most important truths we need to keep in mind.

To *Philemon*, an old friend, he wrote urging him to receive back his runaway slave, Onesimus, now the *converted slave*, as a brother beloved. Paul seems to have met and recognized the runaway, to have been the means of his conversion, and to have sent him back to his master with this letter. It is valuable as marking the social revolution Christianity was making.

The letter to the *Hebrews* (authorship not certain) expounds the *new covenant*. It shows how the Hebrew religion finds its fulfillment in Christ. It is a masterly argument, and sounds so much like Paul that it is generally ascribed to him.

AIDS TO MEMORY : "E" sound in initials of all Paul's letters except Romans : 2 C's, G, E, P, C, 5 T's, P, He. (Drill on sounds.) There remain 1, 2, 3 ; 1 *James*, 2 *Peters*, 3 *Johns*, and 1 *Jude*. Drill on these seven.

The seven letters which were not written by Paul are called by the names of the writers.

James writes to Jewish Christians (1 : 1). His subject is *good works*, by which he wants his hearers to prove their faith. He is not opposing Paul's teaching that we are saved by faith, but bids us not forget that our faith can be seen only by our works.

Peter writes two short letters to Christians generally about the *Christian life*, showing how holy we should be, and how much practical effort is required for right living.

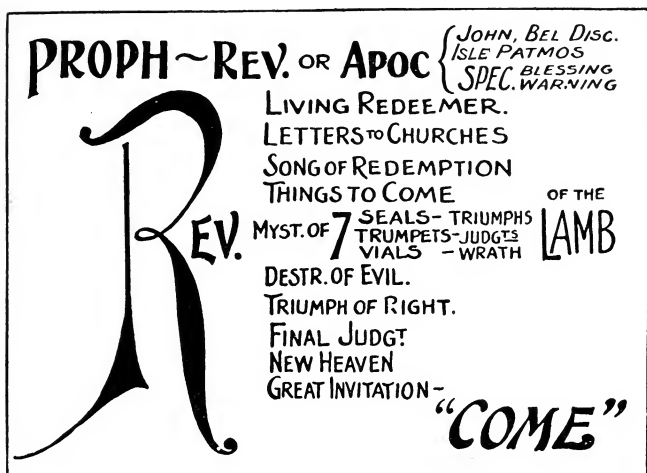
John, the beloved, in one general letter and two brief personal ones, tells of the *love of God*. No one has written on this subject so tenderly.

Jude adds a short, trenchant rebuke to *evil-doers*.

Drill on names and topics.

LESSON XV.—THE BOOK OF NEW TESTAMENT PROPHECY

WE come to the one book of New Testament *prophecy*. It is called *the book of The Revelation* (not plural, as commonly quoted) or *Apocalypse* (Greek form). The name means that something hidden is hereby uncovered. It is a vision given to *John*, the *beloved disciple*, author of the fourth Gospel and three Epistles, while a prisoner on the



isle of Patmos, in the Ægean Sea (1 : 9), where he had been sent for preaching the gospel. John was at this time an old man living and working in Ephesus. Tradition tells us that he was shortly afterward martyred. That this prophecy is of great importance we learn from the *special blessing* (1 : 3) pronounced on those who study and heed it, and the *special warning* to those who mar it (22 : 18, 19).

It is a *revelation* of the *living Redeemer* (chap. 1). As soon as the curtain is lifted we see him all radiant with glory, coming forward to greet his servant with the old familiar "fear not," hastening to declare himself the crucified and risen One.

It then reveals the Lord's interested attitude toward his servants in seven *letters to the churches* of Asia (chap. 2 and 3). These special churches are chosen not because these alone interest him, but because they were the ones specially under John's care. These letters reveal our Lord's knowledge of and sympathy with his servants' difficulties,

failures, and triumphs. Each closes with promise of reward for faithfulness.

It reveals the *song of redemption* (chap. 4 and 5) which the redeemed shall sing around the throne of the Lamb. This song recounts the gospel story of salvation by the blood of Christ, showing that in heaven we shall not have outgrown our faith and love for the old gospel of Calvary.

It reveals *things to come*. In bold outline the programme of future events is sketched, not so particularly as to narrow God's providence in history, but only as concerns the final outcome of great moral principles.

This revelation of future events is told in figurative language under the three great *mysteries* (chap. 6 to 16) of the *seven seals* of the great book which none but the Lamb on the throne could open, and which unfold the *triumphs of the Lamb* over all his enemies ; the *seven trumpets* which the angels were to sound, declaring the *judgments of the Lamb* against all the powers of sin ; the *seven vials* of the *wrath of the Lamb*, to be poured out on the guilty earth.

It then reveals the *destruction of evil* (chap. 17 and 18), under the poetic picture of the fall of Babylon ; the *triumph of right* (chap. 19) ; the *final judgment* (chap. 20).

The book closes with a beautiful revelation of the *new heaven* (chap. 21 and 22) in which God and his people shall dwell in glory unmolested by any more presence of evil.

The revelation of the *great invitation*, "*Come*," forms fitting close for the whole volume of God's Book of books in its two Testaments and its wondrous revelation to man. Let class repeat reverently, till learned, Rev. 22 : 17.

DRILL : One book, twelve topics, one closing word.

II

THE GIFT OF THE BIBLE

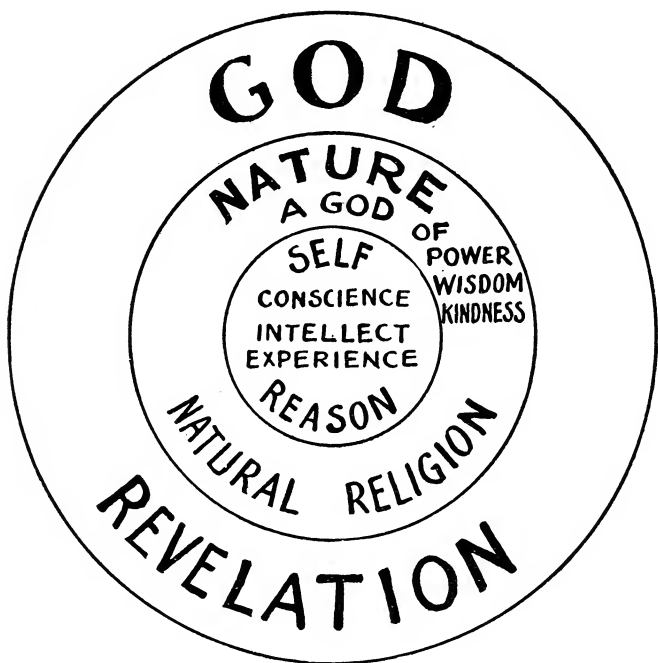
It is the purpose of this series to answer the common questions why and how the Bible was given to us. It covers simply the purpose, authority, and history of the canon of Scripture, and contains the information which every student of the book must have in order to give a reason for his acceptance of its teachings.

BOOK HELPS.

“The Parchments of the Faith.” Merrill. American Baptist Publication Society.

“History of the English Bible.” Pattison. American Baptist Publication Society.

LESSON I.—POSSIBLE SOURCES OF KNOWLEDGE

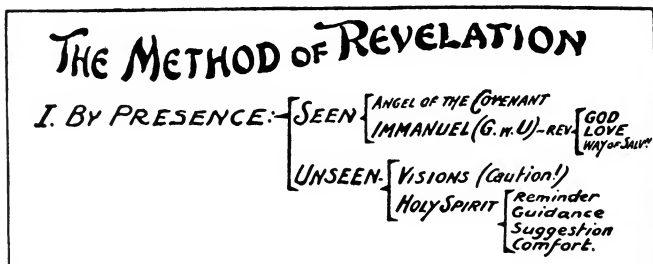


IF we wish knowledge of God we may look (1) within the *narrow circle of self*. There we find three teachers : *conscience*, a “still, small voice” which God has placed within us to whisper warnings of right and wrong ; *intellect*, ability to think and understand things brought to our notice ; *experience*, which gathers facts on which our intellects may work. The result of this study we call *reason*, *i. e.*, the sum of what our own thinking can tell us.

(2) We may study the *wider circle* of nature. (See Rom. 1 : 19, 20.) Here we learn that there is a *God*, who made and governs everything, as I know from studying my watch that there must be a man who makes watches. As the watch shows intelligence, skill, etc., on the part of the maker, so from nature we can learn something of God's character. From the vastness of the universe we know he has great *power*. From the wonderful arrangement of the laws of nature we know he has *wisdom*. From the evident care for our comfort we know he has *kindness*. The result of this study we call *natural religion*.

(3) But this leaves many questions unanswered. There is a *wide circle* beyond the reach of our telescopes. We want somebody to come from the great unknown beyond to tell us what lies there. So we look off into that wider circle to *God* himself and ask him to tell us of the unknown and teach us of the truth. What he tells us we call *Revelation*, *i. e.*, what we could not find out for ourselves, but what must be revealed (told) to us. In his great mercy God has given us such a revelation. Christianity is distinctively a revealed religion.

LESSON II.—THE METHOD OF REVELATION



NATURALLY we ask, How does God reveal truth to us? He may do it, I. *By his presence*, *i. e.*, he may himself

come and talk to us. We read that he walked and talked with Adam in Eden. Thus he began to teach man.

This presence may be *seen*. Throughout the Old Testament we read of visits which God thus made to his servants, either himself or by his angel, to give them some message of truth. This showing of himself is sometimes called the *angel of the covenant*. But the greatest appearance of God among men was when he took a body like ours and lived on earth as Jesus, or, as the prophet named him, *Immanuel* (*God with us*). While on earth Jesus *revealed God* (John 1 : 18), his great *love* (John 3 : 12-16), and the *way of salvation* (John 14 : 6).

Or his presence may be *unseen*. Sometimes in the Scriptures we read of *visions*, in which God showed his truth to his servants without himself being seen. But we must be very careful about accepting visions other than those vouched for in the Bible. Those who assert that they are guided by visions in these days are generally found to be deceived.

God has given us his unseen presence in the *Holy Spirit*, who Jesus promised (John 16 : 7-15) should abide with us to give *reminder* of Jesus' words, *guidance* into truth, *suggestion* of duty, and *comfort* in trouble.

N. B. We notice that the work of revelation to be done by the Holy Spirit is not independent of Jesus and the Scriptures (John 16 : 13). There is no hint that he will ever reveal to us entirely new orders of truth. His revelations certainly will not contradict, or be out of harmony with the word of God. This is sometimes forgotten by those who claim to be guided by him.

LESSON III.—THE METHOD OF REVELATION (CONTINUED)

WE have seen that God's first Method of Revelation is by his Presence. We now notice his Revelation, II. *By*

THE METHOD OF REVELATION

II. By SCRIPTURES:~

THEIR (1) PURPOSE { PRESERVATION { LEST
 TRADITION UNTRUSTWORTHY
 VALUE UNRECOGNIZED
 BELIEVERS UNABLE
 UNITY - FOR { STUDY
 CONCORD
 STANDARD.
 EDUCATION - BY { SEARCH
 DISCOVERY
 EXPERIENCE

Scriptures (writings). God might reveal truth to men whom he would cause to write and publish it for people of other lands or ages. This is his chosen method. We have the book (Bible) formed of these writings.

We now examine (1) *their purpose*.

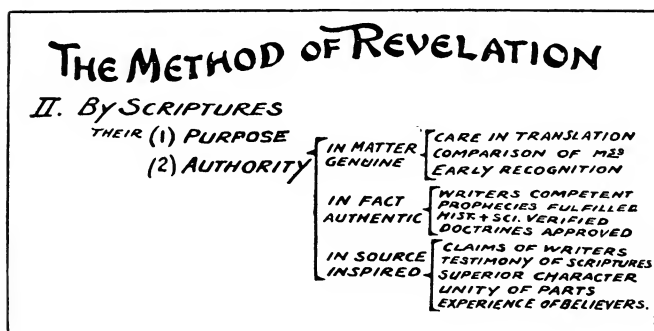
Revelation was put into writings (1) for *preservation*. Spoken messages, however perfectly delivered, are apt to be lost—either forgotten altogether or changed in transmission. (a) *Tradition* (unwritten statement) soon becomes *untrustworthy*. Try to pass a message, a little complicated, among the members of the class and note the errors that creep into it. (b) The *value* of any item may be *unrecognized* and it allowed to be lost unless recorded so that it shall be preserved until its value is discovered. (c) The oral revelation might come at some time to be entrusted to the custody of *believers* who are *unable* for any cause to transmit it to others.

(2) For *unity*. Many revelations gathered in one record become one great revelation. This is valuable (a) for *study*—many truths of many ages are placed side by side for comparison that their relation and significance may be seen ; (b) for *concord*—many believers, otherwise holding each a fragment, will unite on the whole book ; (c) for

standard—the sum of revelation through ages will form a rule for belief and practice, as no single tradition could.

(3) For *education*. We grow (a) by *search* for truth (a child needs to be told every little thing ; growth is marked by disposition and ability to find out) ; (b) by *discovery* of hidden truth, and rising to its demands ; (c) by *experience* of truth which has long been the property of the world. The book furnishes opportunity for such search, discovery, and experience, as no other form of revelation could furnish.

LESSON IV.—THE AUTHORITY OF THE SCRIPTURES



WE have studied (1) the Purpose of the Scriptures as a Method of Revelation. We now mark (2) *their authority*. The question naturally arises, Has this book the authority needed? This must rest on three things :

1. *In matter* it must be *genuine*, i. e., the book as we have it must be what it claims to be and contain just what the authors wrote. In answer, we point to *care in translation*: our English versions were made by great scholars with the utmost care and are constantly commented on by

multitudes among us who are familiar with the original languages. *Comparison of manuscripts*: a number of very ancient copies have been diligently compared. *Early recognition*: the Old Testament finds recognition in its own later parts and in the New Testament, while the latter is spoken of by many writers in the early church.

2. *In fact* it must be *authentic*. By authenticity we mean that its statements can be relied on as true. In answer, we point to the fact that its *writers* were *competent*, being trustworthy men, for the most part eye-witnesses; its *prophecies* have been *fulfilled* with wonderful exactness; its *history and science* are constantly being *verified* by modern discoveries; its *doctrines* are *approved* by the moral conscience of mankind.

3. *In source* it must be *inspired* by God. For this we have the *claims of the writers*; the *testimony of other Scriptures* (e. g., 2 Tim. 3 : 16; 2 Peter 1 : 21); the *superior character* of the writings themselves; the marvelous *unity of the parts*, though written by widely different men through many ages, pointing to a single (divine) authorship; and the *experience of believers*, who have tested the truths in their lives. These evidences should establish the authority of the Scriptures for any candid mind.

LESSON V.—THE LIMIT OF REVELATION THROUGH THE SCRIPTURES

HAVING noticed the (1) Purpose, and (2) Authority of Scriptures, we come now to their (3) *Limit*. God has told us very much of his truth, but there are many things which he has not told us.

The *limit* is *actual*, owing to

(1) *Our capacity*. Our minds are only human and are able to grasp only such truth as can be made plain by illus-

THE METHOD OF REVELATION

I. By PRESENCE

II. By SCRIPTURES

THEIR (1) PURPOSE

(2) AUTHORITY

(3) LIMIT { ACTUAL, OWING TO [OUR CAPACITY
OUR NEEDS
GOD'S DESIGNS
TEMPORARY, WAITING [GREATER KNOWLEDGE
HEAVEN'S LIGHT.

trations from our human experience. Many truths cannot be expressed in terms which we can understand (*e. g.*, the Trinity).

(2) *Our needs.* God has told us all we need to know for salvation and service, but he has not burdened us by revealing what we do not need (*e. g.*, he has made the way of salvation plain enough for children, but has not explained the method of regeneration, which it is his part to perform and which we have no need to understand).

(3) *God's designs.* For his own purposes he has kept many things hidden which we would like to know. We should show our confidence in him by waiting his own time.

The limit is *temporary, waiting* for

(1) *Greater knowledge.* Many things are very clear to us now which were hidden from the ancients. Every advance in the world's learning throws fresh light on God's word. Science is almost daily giving us better understanding of many scriptures. Excavations in the sites of ancient cities furnish us with many a fact which makes Scripture statements luminous. We may look forward eagerly to constantly greater revelations discovered in the old Bible.

(2) But for many things we must wait for *heaven's light*.

“For now we see through a glass, darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known” (1 Cor. 13 : 12).

The limit of revelation will, in proportion to our interest in the subjects hidden, cause us to anticipate the fuller revelation in whose light we shall progress in the knowledge of God throughout eternity.

LESSON VI.—THE FORMATION OF THE SCRIPTURES

I OLD TESTAMENT CANON

- 1. PRODUCTION** { (1) ORAL PERIOD { *Revelation Tradition*
 (2) MOSAIC PERIOD { *Egyptian learning Moses*
Scriptures Begun
 (3) ROYAL PERIOD { *The Poet Kings Royal Scribes Prophets*
 (4) LITERARY REVIVAL { *Chaldean Influence School of Scribes Ezra the Editor Closing Books.*
- 2. RECOGNITION** { (1) GRADUAL - *Moses to Ezra*
 (2) POSITIVE - *Maccabean Period*
- 3. ARRANGEMENT** { (1) LAW - *Pent*
 (2) PROPHETS { *F. Josh. Jud. Sam. Kings L. Isa. Jer Ezek. Min. Proph*
 (3) SACRED WRITINGS { *Psa Prov. Job. SS. Ru Lam Ec. Est. Dan Ezr. Neh Chr.*

THE CANON OF THE SCRIPTURES. The word “canon” means a rule, or measure, hence it came to mean a standard, or law of conduct. By the canon of Scripture we mean those books which stand the test of genuineness, authenticity, and inspiration, and so properly make up our Bible. The sixty-six books of the Bible were written at widely different times without knowledge on the part of the authors that they were to be gathered into one canon. How was this brought about?

I. THE OLD TESTAMENT CANON.

1. PRODUCTION of the canon may be divided into four periods :

(1) *The Oral Period.* (a) *Revelation* was in the earliest times spoken by God to man in Eden, and continued by this method to the end of the time of the patriarchs. (b) *Tradition*, or the handing down of this revelation and its story by word of mouth from father to son was the common method of preservation (*e. g.*, Exod. 12 : 26, 27).

(2) *The Mosaic Period.* (a) *Egyptian learning.* At the time of the exodus the Egyptian priests were scholars and scribes. Their sacred truths were committed to writings that were taught in the priestly colleges. (b) *Moses* was educated in one of these colleges and learned the value of scriptures. Nothing is more natural than that after his break with the Egyptian priesthood he should conceive the plan (be inspired by God) to collect and record the traditions and revelations of the Hebrews. (c) *The Scriptures* were *begun* by thus collecting former tradition and adding the revelation of the Law. This was the first draft of the Pentateuch.

(3) *The Royal Period.* After the laxity under the Judges, there began with the kingdom a period of literary, as well as religious and governmental, activity. (a) *The poet kings.* David, the sweet singer, composed many psalms, at first probably only orally preserved and then recorded by temple singers for use in worship. Solomon wrote much on many subjects, some of which (some psalms, Proverbs, possibly Ecclesiastes, and his Song) have come into the canon. With these must be classed their disciples, who added other psalms and proverbs. (b) *Royal scribes*, who made and preserved many historical records. (c) *Prophets*, whose writings continued through the later kingdom and the exile to the time of Nehemiah.

(4) *Literary Revival*. (a) *Chaldean influence* during the exile incited the Hebrews to gather and study their own Scriptures. (b) *Schools of scribes (sopherim)* were established for this purpose in Chaldea. (c) *Ezra* was the greatest of the scribes. With vast industry and integrity he collected and edited an edition of the law which he brought to Jerusalem and taught. We may call him *the editor*. (d) *The closing books* of history and prophecy and many psalms were written during this period of the exile and restoration.

2. RECOGNITION of the canon was (1) *gradual* from *Moses to Ezra*. The law had been enjoined with divine authority (Josh. 1 : 8). Other writings were more or less highly regarded at the time of their production. But no recognized canon of Scripture was produced until Ezra's book of the law. To this was added under his followers the writings of that period. (2) Recognition was *positive* by the *Maccabean period*. The canon as it now stands was then complete.

3. ARRANGEMENT. The canon was arranged in three parts : (1) *The law*, including only the *Pentateuch*. (2) *The prophets*, including "*the former prophets*" (*Joshua, Judges, Samuel, Kings*) and "*the latter prophets*" (*Isaiah, Jeremiah, Ezekiel, and the minor prophets*). (3) *The sacred writings (Hagiographa)*, including *Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles*. This order is still preserved in the Hebrew Bible.

LESSON VII.—FORMATION OF THE SCRIPTURES (CONTINUED)

II. NEW TESTAMENT CANON.

1. *Production*. (1) *The oral period*. As soon as Christ

II New Testament Canon.

1. PRODUCTION	(1) ORAL PERIOD
	(2) PERIOD OF RECORDING <i>Spread of Gospel Passing of Witnesses Formation of Doctrine</i>
2. COLLECTION	(1) SCATTERED AMONG CHURCHES.
	(2) MIXED WITH OTHERS
	(3) SOUGHT AND STUDIED
	(4) EARLY COLLECTIONS <small>MURATORI FRAGMENT 170 A.D.</small>
3. RECOGNITION	(1) NEW TESTAMENT
	(2) EARLY WRITERS
	(3) UNIVERSAL CHURCH
4. TESTING	(1) SCHOLARSHIP.
	(2) EXPERIENCE

began to teach, his disciples recognized that he brought a new revelation (*e. g.*, "But I say," constantly repeated in Sermon on Mount) which would need to be reported. They accepted the commission as witnesses who should testify. But for a long time it did not occur to them that his words should be recorded.

(2) *Period of recording.* (a) *The spread of the gospel* in many lands and among people to whom the ideas of the gospel were new would necessitate some means of certified instruction beyond occasional visits of the apostles. (b) *The passing of witnesses.* As the original disciples came to realize that they would grow old and pass away before the need of their testimony should be over, that the church of Christ should be permanent and the Christian era be prolonged (*i. e.*, Christ's return not immediate), they were impressed with the necessity of leaving records. Many wrote (Luke 1 : 1) whose writings never became canonical. (c) *Formation of doctrine* also demanded written expositions. The earliest disciples were simply witnesses to receive and transmit what they saw and heard. They made no deduc-

tions. Their minds were too full of facts to admit of formulating the significance. Paul approached the subject afresh. He had never seen Jesus in the flesh. He claimed direct revelation from God of the significance of the events to which the disciples witnessed. He reduced their testimony to doctrines (teachings) for guidance in living. These he wrote in letters to different churches and individuals. Others did likewise and the early church began to have a literature.

2. *Collection.* The last of the apostles died near the close of the first century of the Christian era. By this time all the writings were produced. (1) They were *scattered among the churches* all over the Roman Empire, no one church probably possessing either original or copy of more than a very few writings. (2) They were *mixed with other* writings by disciples of the apostles, or other teachers. Many of these were held in high esteem. (3) They were *sought and studied* with greatest care. The early rise of heresies led to the recognized necessity of gathering the authoritative writings and passing judgment on others. (4) *Early collections* of which we have knowledge were by *Marcion, c. 140 A. D.*, whose conclusions, made to support his own views, raised such a protest among the churches that in 170 *A. D.* we find a list known as the *Muratorian Fragment*, recognizing the Gospels, the Acts, thirteen Epistles of Paul, two of John, Jude, and Revelation, and mentioning the doubtful character of certain others. So gradually, before the close of the second century, the scattered writings were gathered and sifted by the churches.

3. *Recognition.* In the later writings of the (1) *New Testament* begins the recognition of other parts (2 Peter 3 : 16). Various (2) *early writers* of the first two centuries make such large quotations that nearly the whole canon could be gleaned from them. By the beginning of the third century

we meet the name, New Testament, applied to a collection of nearly all the books now accepted. The final canon has come to be accepted by the (3) *universal church*.

4. *Testing*. For eighteen centuries these writings have been tested by (1) *scholarship*, and (2) *experience*. The canon stands the test and is to-day more strongly established than ever before.

LESSON VIII.—PRESERVATION OF THE SCRIPTURES

PRESERVATION OF THE SCRIPTURES.

M	MATERIALS.—	Clay Tablets, Stone, Papyrus, Parchment, Vellum, Paper.
	MEANS.—	PLACES.— Ark Covt.; Temp.; Syn.; Ch.; Mon.
		PERSONS.— Priests, Scribes, Monks
	MAINTENANCE.—	Copying, collecting, correcting
	THREATS.—	PERSEC., TRANSCR., ERASURES, IGNORANCE
	MANUSCRIPTS.—	(A.D. 300) { UNICIALS 100 CURSIVES 1500

THE *preservation of the Scriptures* involves (1) The *materials*. The earliest writings of which we know were made upon *clay tablets*, the inscription being scratched on the soft clay which was then baked hard. Thus were preserved the records of the ancient nations from the ruins of whose cities we are now digging many such tablets. *Stone* was also used, either in small tables (*e. g.*, the Decalogue) or monuments. *Papyrus*, made by stripping and piecing together the membrane of the papyrus plant, was used in the time of Moses. Later *parchment*, carefully dressed sheepskin, was used. (See 2 Tim. 4 : 13.) *Vellum* was also used in ancient and medieval times. This was a finer

preparation of skin than parchment, and is the material on which most of the ancient manuscripts which remain to us were written. When in the twelfth century printing was devised, *paper* came to be the material for the preservation of the Scriptures.

2. *The means.* (1) *Places.* The *ark of the covenant* was the first place of preservation of the Scriptures. In it the stone tables of the Decalogue were kept. The *temple* was the hiding-place of the book of the law (2 Kings 22 : 8). Later the Jews kept their sacred rolls in the *synagogues*. The Christians kept them among the treasures of the *churches*. In the Middle Ages, however, the *monasteries* became the great libraries of the church. (2) *Persons.* Among the early Hebrews the *priests* were the custodians of the Law. From the time of the exile the *scribes* assumed that duty. In later times the *monks* became the copyists and keepers of the Scriptures. Every monastery had its writing room (scriptorium) where copies of the Scriptures were laboriously made by the monks. (3) *Pains.* We are glad to know that this most important work was not carelessly done. Greatest pains were taken in *copying*. Monks made it their life-work, as the Hebrew scribes had done. Minute rules were laid down and carefully followed. Each letter was formed reverently. Utmost pains have also been taken in modern times in *collecting* these manuscripts. The monasteries of Europe, Asia, and Africa have been ransacked and great prices paid for the books when found. In *correcting* mistakes of copying or translating also no pains have been spared. The world's greatest scholars have given themselves to the study and comparison of existing manuscripts, that we may have the most perfect Bible possible.

3. *Menaces* to preservation were (1) *Persecutions*, when efforts were made by enemies of God's word to destroy

every copy. In the early church those who through fear gave up their Bibles were called "traditores." (2) *Transcriptions*. With the best of care, errors will creep in through the process of copying. (3) *Erasures*. Vellum was costly and often whole books were scrubbed out that the vellum might be used for another writing. Many valuable copies of Scripture were thus lost. Some we have been able to restore by chemicals. These are called *palimpsests* (written on twice). (4) *Ignorance*, e. g., Tischendorf discovered the great Sinaitic manuscript by fragments in the waste basket. The monks were ignorant of its value and had already burnt part.

4. *Manuscripts*. Owing to these causes no manuscript copies of the Scriptures can be found of earlier date than *A. D. 300*. The most ancient ones are called *uncials*, because written in unconnected capital letters. The more modern (medieval) are called *cursives*, because written in a running hand. Of the uncials we have discovered about 100, and of the cursives about 1500. The latter, while not themselves so ancient, may be very valuable as copies of very ancient manuscripts now forever lost. Many of the cursives are beautifully executed, with handsome colored and gilded initial letters. Each represents the life-work of some pious monk. The uncials are unadorned and homely, but of value to us past all price as affording us opportunity to correct later mistakes. Of course none of the original writings of the Scripture have survived.

LESSON IX.—PRESERVATION AND TRANSLATION

MANUSCRIPTS AND VERSIONS. The word "manuscript," or "codex," is applied by common consent to a *copy* of the Scriptures in the original Greek, while "version" is used for a *translation* into some other language.

UNCIALS - 300 - 450 A.D.	
I MANUSCRIPTS (COPIES)	{ VATICAN CODEX <i>Vat Lib Rome Alex</i>
	{ SINAITIC • <i>Tisch., Conv. St. Cath., Mts., 1844-59, St. Petersburg</i>
	{ ALEXANDRINE • <i>Chas. I 1628 Brit. Mus. Lond.</i>
	{ CODEX EPHRAEM <i>Royal Lib., Paris, C. de Med. Serp. Eph. Syr., Palim.</i>
II VERSIONS (TRANSLATIONS)	{ SEPTUAGINT - 70 - <i>O.T. Heb-Gk-Alex. 275-150 B.C. Chr. & Ap.</i>
	{ SAMARITAN - <i>Pent - Sam. - Shech. 100(?) B.C.</i>
	{ PESHITO - <i>O N.T. - Syr. - 2nd Cty (?)</i>
	{ VULGATE - <i>Lat. - St. Jer. - 400 A.D. - Beth. Jud. Rev. Ver.</i>

I. MANUSCRIPTS. Of the ancient manuscripts already referred to we can only here study four of the most important, whose names and stories should be known by every Bible student. These are all *uncials* produced between 300 and 450 A. D.

(1) *The Vatican Codex* is so named because found in the *Vatican Library* at *Rome*. It was probably made in *Alexandria* early in the fourth century. There is a tradition that Constantine, the first Christian emperor, on his conversion (323) ordered fifty copies of the Scriptures to be made on finest vellum as presents from him to different churches. Some have thought this was one of these. For five hundred years it has been jealously guarded by the Church of Rome as one of her dearest treasures.

(2) *The Sinaitic Codex* was discovered by *Tischendorf* in the *Convent of St. Catharine* at *Mt. Sinai*. In 1844 he visited the convent, searching for manuscripts, and found loose leaves of the book in a great basket of waste paper which the monks used to light the fire. As soon, however, as they learned that the manuscript was valuable they refused to let him have more than a few leaves. Fifteen years passed before Tischendorf was able to secure the remainder

of the book, in 1859. The story is one of the romances of history. The manuscript is a priceless treasure and is now preserved at *St. Petersburg*.

(3) *The Alexandrine Codex* is the property of the British government, having been presented to *Charles I.* in 1628 by the Patriarch of Constantinople, who brought it from Egypt. It is now in the *British Museum, London*.

(4) *The Codex Ephraem* belongs to the *Royal Library at Paris*. When *Catharine de Medici* came to France as queen she brought with her from Florence a volume of sermons by *Ephraem of Syria*. About two hundred years ago it was noticed that beneath the writing of Ephraem more ancient characters had been erased. After much labor the original writing was brought out by chemicals and deciphered. It proved to be a copy of the Scriptures from the fourth century which had been deliberately erased to make room for the bishop's sermons. This is the best example we have of the *palimpsests* (rescripts) already noted.

II. VERSIONS. Of the ancient versions the most important are :

(1) *The Septuagint*, which means *seventy*, so called from a tradition that seventy translators were employed upon it. It is a translation of the whole *Old Testament* from *Hebrew* into *Greek*, made at *Alexandria, Egypt*, a Greek city with large Jewish population, between 275 and 150 B. C. It was the Bible used and quoted by *Christ and his apostles*.

(2) *The Samaritan*, containing only the *Pentateuch*, made in the *Samaritan* dialect at *Shechem*, probably a century or more before *Christ*.

(3) *The Peshito*, or *Syriac*, is probably the earliest translation of the *Old and New Testaments* made in the Christian church, possibly as early as *second century, A. D.* The language is the *Syriac*, or *Aramaic*, the language of the early gospel preaching.

King Alfred (ninth century) translated and incorporated into his laws portions of the Bible under the title *Alfred's Dooms*; worthy of note as being the first royal sanction of translation into English.

John Wycliffe (fourteenth century) made the *first complete English Bible*. It was based on Jerome's Latin *Vulgate*. He met opposition and persecution and his book was condemned. In part of the work he was assisted by other scholars.

II. PRINTED VERSIONS. The Reformation set men to study the Bible. Naturally, preceding and during the English Reformation many attempts would be made to give the Bible to the people, since printing now made possible its publication.

William Tyndale (sixteenth century) early formed the ambition, "If God spares me I will one day make the boy that drives the plow in England know more of Scripture than the pope does." His translation was made *from the original Hebrew and Greek*. Obligated to do his work outside of England he began it in Cologne, but was obliged to flee to *Worms*, where the books were printed and smuggled to England. The translation was condemned by the church and copies of the *Bible burnt before St. Paul's, London*, by the bishop. The story is well known how the Bishop of London zealously bought and burnt a whole edition, thereby unwittingly paying for a new and better one. Tyndale, after many toils and hardships was *martyred, 1536*.

Miles Coverdale sought with *consent of the King, Henry VIII.*, to make a version that should be free from the stigma placed upon Tyndale's. It was in part a *revision of Tyndale's*, and partly translated from the *Vulgate and Luther's German Bible*. He was disappointed in his hopes, as his work was rejected to make way for

The Great Bible, made by order of *King Henry VIII.*,

in 1539-40. It was the *official Bible*, very great in size, and ordered to be chained to the desk of churches.

The Geneva Bible, made at *Geneva* by *Puritan exiles* in 1560, became the most popular of all versions among the people of England. It was smaller and cheaper ; it contained *marginal notes* of value ; it was the first Bible printed in the present *Roman type* (instead of "black-letter"), and divided into *verses*. Sometimes called the "*Breeches Bible*" for so rendering "aprons" in Gen. 3 : 7.

The Bishops' Bible, made under *Queen Elizabeth*, 1568, never became popular.

Our present *Authorized version* was made by order of *King James*, 1611, by *forty-seven translators*, in opposition to the Geneva Bible, whose notes were not to the royal taste. For the first time many *ancient manuscripts* and the previous scholarship of all nations were diligently compared, and the work thoroughly done.

A Revised version was published in 1884, prepared by the best scholars of *England and America*. This was necessary, because of the *growth of the language* changing the meaning of many words, and the *growth of scholarship* making it possible to render the meaning of the original much more exactly than heretofore.

III

THE MESSAGE OF THE BIBLE

It is intended to present a clear analysis of the essential features of the great doctrines of sin and redemption without entering upon theological theories or controversies. As the needs of every class differ from those of every other, it has been thought best to present the material in this exceedingly condensed form that the teacher may divide and expand it to meet his own requirements. The value of such a course lies in its simplicity and definiteness of statement.

LESSON I.—THE MESSAGE OF THE SCRIPTURES



(May be used as a Bible reading, or the substance of the references may be used in the ordinary normal method.)

MESSAGE OF THE SCRIPTURES.—The book from beginning to end tells of *the great sin: warned* (Gen. 3 : 3 ; Ezek. 18 : 20) ; *committed* (Gen. 3 : 6 ; Rom. 3 : 23) ; *fatal* (Rom. 5 : 12).

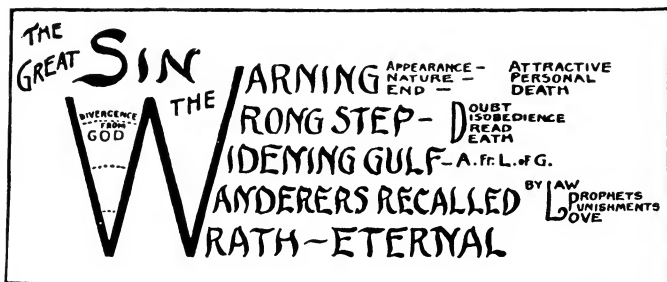
The great Saviour : promised (Gen. 3 : 15 ; Matt. 1 : 21–23) ; *present* (Luke 2 : 10, 11 ; Acts 4 : 12) ; *atonement* (1 Peter 2 : 24) ; *interceding* (Rom. 8 : 34 ; 1 John 2 : 1, 2) ; *returning* (John 14 : 1–3 ; Rev. 22 : 20).

The great salvation : finished (John 19 : 30 ; Heb. 9 : 25–28) ; *offered* (John 5 : 24 ; Rom. 10 : 7–11) ; *experienced* (1 Peter 2 : 7).

The great service : involving the Great Commission (Matt. 28 : 19, 20 ; John 20 : 21–23) ; *the great embassy* (2 Cor. 5 : 18–20) ; *the great reward* (2 Tim. 4 : 7, 8).

The great song (Rev. 5 : 9–14).

LESSON II.—THE GREAT SIN



THE MESSAGE OF THE SCRIPTURES CONCERNING SIN.—Sin is *divergence from God*. Draw two lines diverging at an acute angle. Show how, taking different directions at the start, the divergence keeps widening. This is the idea of sin—anything that widens the distance between us and God. By this rule we may test our actions.

(1) We have the *warning* (not threat), given first in Eden and constantly repeated in the Old and the New Testament, that the *appearance* of sin is *attractive* (like a pleasant fruit), temptation is an appeal to our taste, hence the more dangerous; its *nature* is *personal* (Gen. 3 : 3 ; Ezek. 18 : 20) ; its *end* is *death*.

(2) The *wrong step*, away from God. Satan persuaded man to *doubt* God. Doubt quickly ripened into an act of *disobedience* ; and, in place of loving confidence, came a *dread* of meeting God. This is the story of man's separation from God. It ends in *death*—cut off from God, like a flower plucked from the branch (Eph. 2 : 1).

(3) The sad story of the *widening gulf* fills Bible history. (Call attention to the diagram of diverging lines.) Man became "*alienated from the life of God*" (Eph. 4 : 18) as a boy's taste for evil ways may alienate him from home and parents. The gulf grows wider through eternity.

(4) But the Bible gives us the story of the *wanderers recalled*. God could not bear to let them go. He sent his *law* to show them how they could return, his *prophets* to warn and entreat them, and *punishments* to awaken them. But more than all, he sought to draw them by his great *love*, constantly revealed and culminating in the gospel.

If the sinner resists all this, God can do no more. There remains only (5) *wrath eternal*, away from the presence of God, in a place by itself, that the sin may no more bring pollution and death to others (2 Thess. 1 : 9 ; Rev. 21 : 27).

LESSON III.—THE GREAT SAVIOUR

THE GREAT SAVIOUR

WHY? HOW? WHEN? WHAT?

NECESSITY OF ATONEMENT.
NEEDY SOULS
GOD IMMANUEL - WONDERFUL!
MAN

LONG PROMISE - EDEN. ABR. PROPH.
PREPARATION - Fulness of Time - People Helpless.
Nations United. Language Ready.
SHARE TEMPTATIONS, TEACH, WIN, ATONE, CONQUER DEATH, INTERCEDE RETURN REIGN

THERE IS NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED

THE MESSAGE OF THE SCRIPTURES CONCERNING THE SAVIOUR.

(1) *Why* was he sent? The means of recalling the wanderers studied in our last lesson were not sufficient. There was *necessity of atonement*. Heb. 9 : 22 expresses a great law. Sin always ends in death. Some one must go into death to save. Then too, *needy souls* lay helpless. We cannot save ourselves. The dead must be called to life.

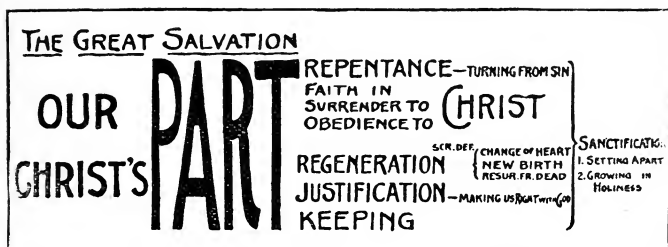
(2) *Who* was sent? To do this great work he must be *God*, but to bear our sins he must be *man* also. Matt. 1 : 23 tells how these two were joined in *Immanuel* (God with us). In the miracle of his birth he was truly God, yet truly man. We need not be distressed because we cannot explain this. Isaiah had prophesied (Isa. 9 : 6), "His name shall be called *Wonderful*" (something that cannot be explained). This is our assurance, that he is able to save.

(3) *When* was he sent? After *long promise* and *preparation*. Promised first in *Eden*, just after sin came, repeated to *Abraham* and through *prophets*. Long preparation had made the *fullness of time* (Gal. 4 : 4), *i.e.*, preparation was complete. God's own *people* were *helpless* and looking for a Saviour. The *nations* were *united* under one empire, for Rome had conquered the world and reduced the government to order. This would make the spread of the gospel possible. The most perfect *language* was *ready* to bear the story, for Greek culture had preceded Roman conquest.

(4) *What* was he sent to do? To *share* our *temptations*, that he might sympathize with us and know how to help us ; to *teach* us heavenly things ; to *win* us by his grace ; to *atone for our sin* on the cross ; to *conquer death* in the resurrection ; to *intercede* for us in heaven ; to *return* for us ; and to *reign* forever. (Drill on Acts 4 : 12, "*There is none other name,*" etc.)

LESSON IV.—THE GREAT SALVATION

THE MESSAGE OF THE SCRIPTURES CONCERNING SALVATION.—As we cannot save ourselves, neither can we be saved without doing *our part*. The moment we do ours we can rely on Christ to do his part and complete the work which we cannot do for ourselves.



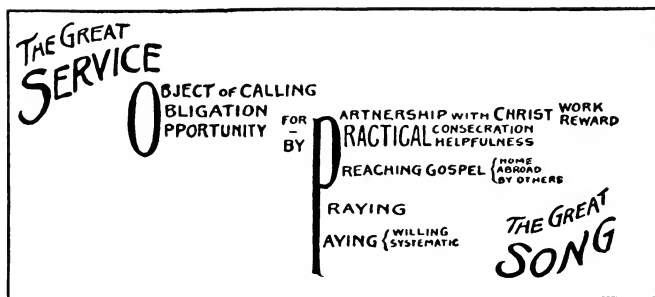
Our part consists in *repentance*, i. e., *turning from sin*. We cannot be saved from sin and cling to it. We see how sinful it is, are sorry for it, and turn from it. For this we must have divine help, which we get by *faith in Christ*. We believe and trust in him. *Surrender to Christ*, the act of submission by which we give up our will and take him for Saviour and Master. *Obedience to Christ* will then be our line of life.

Christ's part, which we can only believe and thankfully accept, is *regeneration*—a long word, but telling the most important change made in us. This change is *defined in Scripture* in three ways: *Change of heart* (Ezek. 36 : 26), *new birth* (John 3 : 7), *resurrection from the dead* (Eph. 2 : 5). While we cannot tell how this mysterious change takes place; we know it is just what we need. We have no need to know more, since it is Christ's part to perform it (John 5 : 24). *Justification*, i. e., *making us right with God*. We were rebels, condemned. Now he declares us loved children with all the law satisfied (Rom. 5 : 1). *Keeping*. Our own strength might fail, but we can rely on his power (2 Tim. 1 : 12; 1 Peter 1 : 5) to keep us to the end.

Then both we and Christ *unite* in the work of *sanctification*. This consists in, (1) *Setting apart* for his service; on our part an act of dedication, on his part one of ordination; (2) *Growing in holiness* by companionship with him. This is accomplished by his grace and our effort.

If the lesson is to be taught to small children, the definitions may be used alone, *i. e.*, "change of heart" instead of "regeneration," etc.

LESSON V.—THE GREAT SERVICE



THE MESSAGE OF THE SCRIPTURES CONCERNING SERVICE.
—The Bible tells us of *the great service*, a life devoted to obediently carrying out God's will instead of narrowing our lives to self-seeking. This is presented as—

(1) The *object of our calling* (John 15 : 16). It is not incidental, but the purpose of the great salvation. We are saved not merely that we may escape hell or enter heaven, but that we may enter this life of service which is the true life of the child of God, both in earth and heaven (Rev. 22 : 3).

(2) An *obligation* resting on those who have been redeemed from death, since our lives henceforth belong to God (1 Cor. 6 : 20), and others are in need of our help toward the same blessings (Matt. 10 : 8), for God has made us stewards of his grace (1 Peter 4 : 10).

(3) An *opportunity*, not merely for the servant's reward (Rev. 2 : 10), but for the highest destiny, that of *partnership with Christ* (2 Cor. 6 : 1) both in his *work* of redemp-

tion (John 20 : 21), which is a pursuit so noble that he himself sought it, and also in his *reward* (Rom. 8 : 17).

The method of this service is by (1) *practical consecration* of every ordinary act of life (Col. 3 : 17), so that what before was secular now becomes Christian service ; and by *practical helpfulness* to those about us (Gal. 6 : 2).

(2) *Preaching the gospel* both at *home* (Mark 5 : 19 ; John 1 : 41) and *abroad* (Mark 16 : 15), helping to send *by others* where we cannot ourselves go (Rom. 10 : 14, 15).

(3) *Praying* earnestly for the work and workers is no small part of the service (James 5 : 16). Many are called to a fruitful ministry of prayer who by God's providence are denied other service.

(4) *Paying* for the support of the gospel is also an important part of our service. Our gifts should be *willing* (2 Cor. 9 : 7) and *systematic* (1 Cor. 16 : 2).

By faithfully performing the great service we shall hasten *the great song*, when the hosts of the redeemed shall be gathered before the throne to sing the song of redemption with which all heaven shall ring.

IV

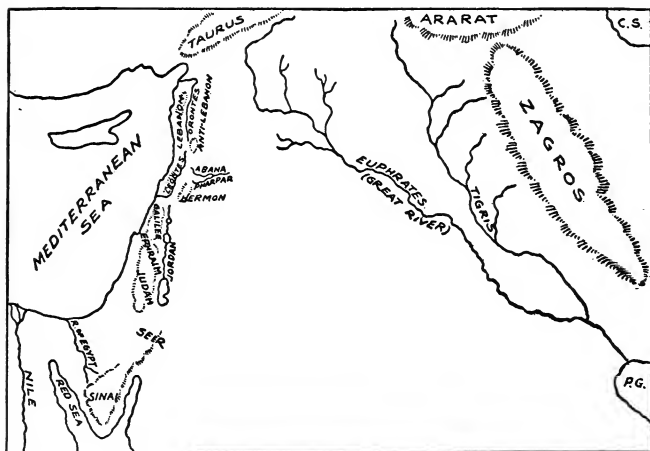
THE LANDS OF THE BIBLE

FIRST SERIES

HISTORICAL GEOGRAPHY OF BIBLE LANDS

CONCERNING a land whose known history covers a period of six thousand years of constant change something more is necessary than mere geography. It has been attempted in this series to give the geography of events and eras in Bible history. By this method not only do both subjects become intelligible, but opportunity is given to the teacher to infuse life and interest into the study.

LESSON I.—LANDS OF THE OLD TESTAMENT



I. EXTENT. Our map equals about one-half the area of the United States. Fully three-fourths of this area, however, is either water or desert.

II. WATER BOUNDARIES. On the west is the *Mediterranean Sea*, whose eastern shore line is known to us as the Levant; northeast, the *Caspian Sea*; southeast, the *Persian Gulf*.

III. MOUNTAINS. 1. On the north lies a great mountain barrier composed of *Mounts Taurus* and *Ararat*. 2. Stretching southeastward from Ararat lie the *Zagros Mountains* as far as the Persian Gulf. 3. In the west the *Lebanons* extend a little west of south along the Mediterranean coast, an almost unbroken chain from the Taurus to the Sinaitic peninsula, though not generally included under

one name. In Syria it consists of two parallel ranges, *Lebanon* (to the west) and *Anti-Lebanon*, the latter terminating in *Mount Hermon*, nine thousand feet high, capped with perpetual snow. Moving southward we have the *hills of Galilee*, *Mount Ephraim*, *Mount Judah*, *Mount Seir*, and *Mount Sinai*. It is about this western chain that Bible history chiefly centers.

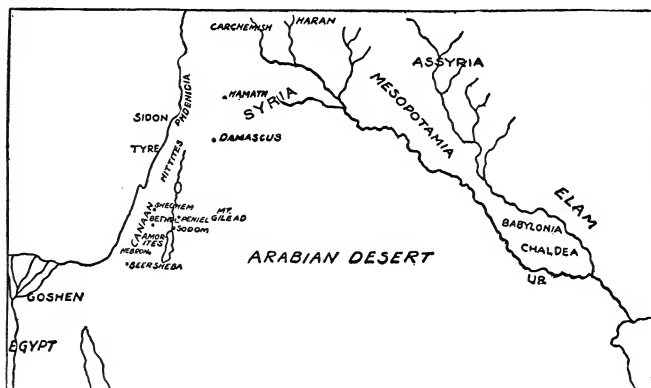
IV. RIVERS. There are four principal rivers : 1. The *Euphrates* (or *Great River*), dividing the map diagonally from northwest to southeast. It formed the natural boundary between the nations of the east and those of the west. 2. The *Tigris*, its sister stream, fertilizing the district between the Zagros Mountains and the Euphrates. 3. The *Jordan*, in a deep gorge in the mountains of Palestine ; a little, crooked, muddy stream, yet serving most important purpose in Bible history. 4. The *Nile*, by whose waters Egypt has been made.

To these we add five smaller rivers : 1. The *river of Egypt*, a stream flowing north from Sinai into the Mediterranean, which was to serve as the southern boundary of the Promised Land. 2. The *Abana* (modern *Barada*), and 3. *Pharpar*, "the rivers of Damascus," which rise in the Anti-Lebanons, and make with their abundant waters the rich oasis of fruit gardens about Damascus, and are then lost in the desert sands. Finally the two streams which divide the Lebanon and the Anti-Lebanon with broad and fertile valley, the 4. *Leontes*, flowing south from Baalbec, the ancient city of the Sun, and the 5. *Orontes*, flowing north and making Syrian Antioch, which played so important a part in the missionary work of the New Testament.

V. DESERT. The whole center of the map, from a little east of the Jordan to the Euphrates, is occupied with the *Great Desert* of Syria and Arabia. It is a wild region of sand and rocks, largely destitute of water, inhabited only

by wild Bedouin tribes. 1. This desert has formed a barrier. Travel has always had to go around, up the Euphrates and down through Syria. 2. It has preserved old types, customs, and ideas. For this reason Palestine is in many respects what it was three or four thousand years ago. Foreign civilizations have come, built, set up empires, crumbled, and gone, while the desert patiently waited in its tents and then returned to repopulate the land with the old stock. 3. The desert has made Palestine. By compelling travel to pass through that narrow path between the Jordan and the sea, it has forced the nations of the east to make it their highway.

LESSON II.—GEOGRAPHY OF THE PATRIARCHS



I. NATIONS. The *Babylonians* and *Chaldeans* dwelt in and about the nearly water-girt region above the union of Euphrates and Tigris, where for thousands of years they maintained a high civilization. The *Assyrians* had migrated northward and settled on the upper Tigris. The *Aramæans*, also migrating northward, had settled *Mesopo-*

tamia, the great upper region between the rivers, and *Syria*, the district between the Euphrates and the Lebanons. These were the great inland merchants owning the important trading posts along the caravan road, *Haran*, *Carchemish*, *Hamath*, and *Damascus*. The *Phœnicians* had settled on the seacoast west of the Lebanons, and from their cities, *Sidon* and *Tyre*, sent out their ships for the wealth of distant lands. The *Canaanites* had settled in the hills west of Jordan among the more ancient dwellers of the land, the *Hittites* and *Amorites*. Except for these two last named all these people belonged to the great Semitic branch of the human family. Two non-Semitic nations were important factors in the political history of the whole map. In the far east was *Elam*, that in the time of Abraham dominated the Chaldeans and Babylonians, and sent armies to collect tribute as far as Canaan ; on the far west lay *Egypt*, always jealous of the power of the eastern nations. The great *Arabian Desert* was full of wild Arab tribes.

II. JOURNEYS OF ABRAHAM. Following the course of his Aramæan kinsman, the sheik, *Terah*, migrated from *Ur*, of the *Chaldees*, northward to *Haran*, of *Mesopotamia*. There *Terah* died, and his son, *Abram*, became sheik of the tribe. At God's command *Abram* led his people west and south through *Syria* into *Canaan*, camping first at *Shechem*, where God promised him the ownership of the land. Then at *Bethel*. Then to avoid famine he paid a visit to *Egypt*, where *Sarai's* beauty drew *Pharaoh's* attention and became the cause of a hasty return to *Bethel*. Here the tribe separated, *Lot* moving into the Jordan Valley and settling in *Sodom*, *Abram* going southward and camping in the grove of *Mamre*, near *Hebron*, or *Kirjath-Arba*. While there he made friends with the three *Amorite* brothers, *Mamre*, *Eshcol*, and *Aner*. With these he pursued *Chedorlaomer*, king of *Elam*, who had come with

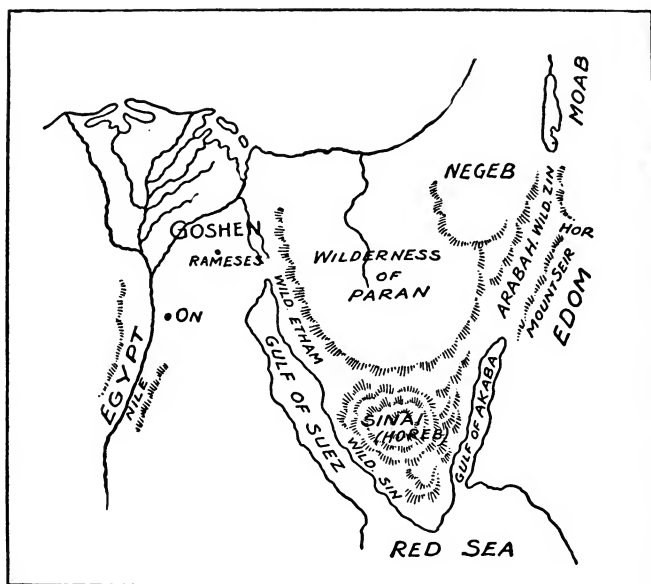
a great army and sacked the rich cities of the Dead Sea, carrying away Lot among the prisoners from Sodom. Abram pursued the army as far north as Damascus, won a great victory, and returned with the captives and much spoil. Later he lived in *Beer-sheba*, on the southern border of the land. He was buried in the *cave of Machpelah*, in *Hebron*, which he had bought for a sepulchre.

III. THE JOURNEY OF ELIEZER, Abraham's servant, back to *Mesopotamia* to find a wife for Isaac.

IV. THE JOURNEY OF JACOB from *Beer-sheba* to *Bethel*, where God met him in a vision. Thence to *Haran*, in *Mesopotamia*, where he served his Uncle Laban fourteen years for his two daughters, and other years for wages. He then returned by way of *Mount Gilead*, where he made a covenant with Laban, and *Peniel*, where he wrestled with the angel for a blessing. He dwelt successively at *Shechem*, *Bethel*, *Hebron*, and *Beer-sheba*. At last, by invitation of Joseph, the tribe removed to *Egypt*, where Pharaoh gave them a home in the land of *Goshen*.

LESSON III.—GEOGRAPHY OF THE EXODUS

I. EGYPT, the Land of Bondage. 1. *The Land*. In the northeast corner of Africa, its outlook being on the Mediterranean Sea. The habitable country consists of a narrow ribbon of fertile soil along the banks of the Nile, about ten thousand five hundred square miles. 2. *The River*. The land was made, and is sustained, by the Nile. Across the desert sand in some unknown age came the river, dropping along its course a sediment of alluvial soil from the Abyssinian Mountains. To this deposit it adds yearly. From June till September the river rises, swollen by inland rains, and spreads a fresh coating of soil over the land. From October to April it gradually subsides. This



annual inundation also takes the place of rain in keeping the country moist. Near its mouth the stream separates into two main and five lesser branches, spreading into a triangle which is called the *Delta*, from the Greek letter (Δ) of that name. 3. *History*. Owing to its fertility and climate it was early populated and powerful. Our earliest knowledge finds a high civilization already old. The sphinx, pyramids, and many temples seen to-day were ancient when Abraham saw them. From earliest times to the present, Egypt has been ambitious to control the affairs of Western Asia. 4. *Places*. *Goshen*, the district between the Nile and the head of the Red Sea; *Memphis*, the ancient capital, on the lower Nile; *Thebes*, the later capital, on the upper Nile; *On* (now Heliopolis), the sacred city

and seat of learning ; *Rameses*, in Goshen, the point of departure for the exodus.

II. THE WILDERNESS OF WANDERING. A great triangle with its apex to the south at Mount Sinai, its base a line eastward from Egypt to the foot of the Dead Sea, its sides marked by the two arms of the Red Sea, on the west the gulf of Suez, being continued by the depression across the isthmus where the canal now runs, on the east the gulf of Akaba, being continued northward by the natural gorge of the Arabah. It includes : 1. The *mountains of Sinai*, a rugged group of rocky peaks, where the Law was given, known also as *Mount Horeb*. The exact peak where Moses talked with God is not known. Ancient tradition claims the honor for *Jebel Musa*, the mountain of Moses ; modern travelers generally favor a granite cliff, known as *Ras es Sufsafeh*, at whose foot lies a plain, *er Rahah* (the palm of the hand), sufficiently large for the gathering of Israel. 2. The *wilderness of Paran*, where Israel spent the years of waiting, a sterile table-land north of Mount Sinai, shut in by rock walls, and scarred with dry torrent beds (Deut. 1 : 19). 3. The *Negeb*, or South Country, through which the mountains of Judea shelve off into the desert of Paran. 4. The *wilderness of Etham* and, farther south, the *wilderness of Sin*, along the shore of the gulf of Suez. 5. The *wilderness of Zin*, the depression of the Arabah.

III. EDMOM. A rough though rich district, including *Mount Seir*, south of the Dead Sea, and shelving off into the great Arabian Desert. Mount Seir became the dwelling of Esau and his descendants, and was known as *Edom* ("Red," the name applied to Esau). In the New Testament it is slightly changed to *Idumea*. *Mount Hor*, where Aaron died, lies midway between the Dead Sea and gulf of Akaba.

IV. MOAB. The country east of the Dead Sea, through

which Israel found entrance to the Promised Land. The mountains of Moab rise abruptly from the Dead Sea and Jordan Valley, forming a rough table land, shelving off to the Eastern desert.

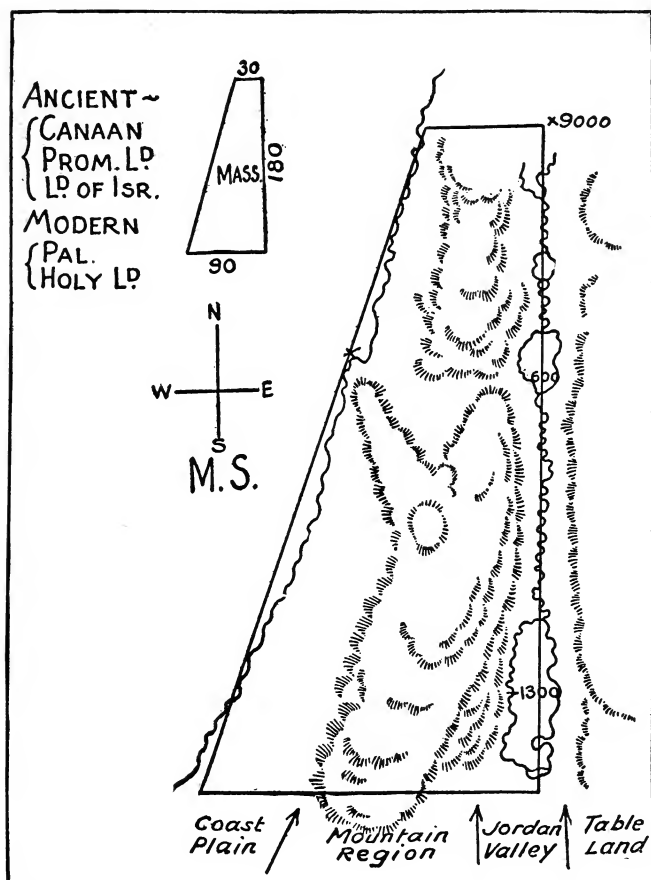
LESSON IV.—GEOGRAPHY OF THE PROMISED LAND

I. NAMES. 1. *Ancient*: *Canaan*, from the early inhabitants before the Hebrews came; *Promised Land*, from the promise given to Abraham before he or his people possessed it; *Land of Israel*, after the conquest. 2. *Modern*: *Palestine*, derived from "Philistia," now the common name; *Holy Land*, from its sacred associations.

II. LOCATION, on the southern part of the eastern coast of Mediterranean Sea.

III. MAP CONSTRUCTION. Draw perpendicular line to represent the Jordan Valley, one hundred and eighty miles in length. From the lower end extend toward the left at right angles a line one-half the perpendicular in length (representing ninety miles), and at the top a line one-third the base line in length (representing thirty miles). Connect the extremities for general coast line. Divide this last into thirds to locate Carmel promontory and the point of deepest depression in coast line. The district included will about equal the State of Massachusetts.

IV. CHARACTER. Four great natural features conspicuously divide the land in parallel lines running north and south. 1. The *Coast Plain* (or Maritime Plain), broken by the Carmel promontory at one point, makes a broad, fertile shore line. This is the richest portion of the land. 2. Divided from the plain only by a low line of foothills lies the *Mountain Region*, a high and rugged range which we have already seen to be a continuation from the Lebanon

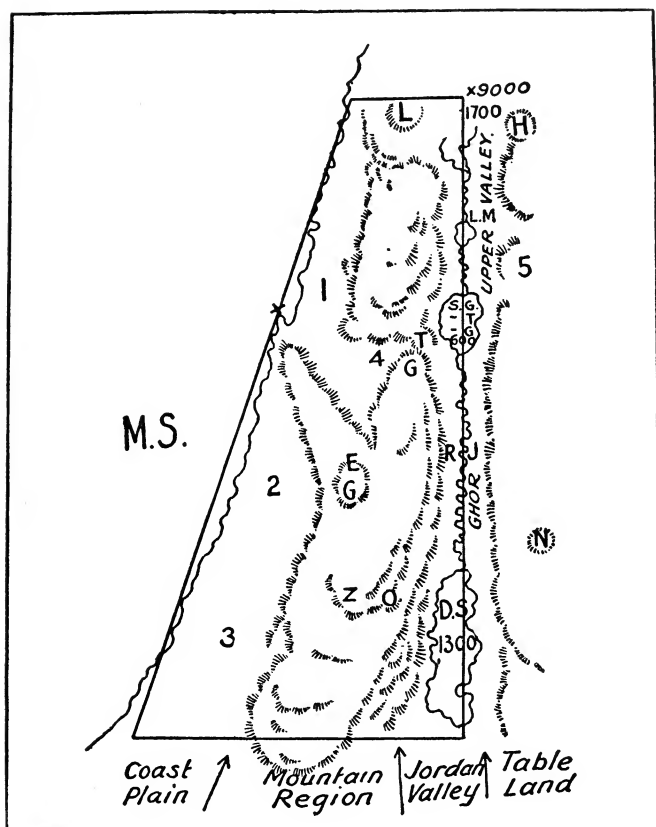


Range. 3. The *Jordan Valley* cuts this range on the east by a deep cleavage, containing in its upper part two fresh water lakes which drain by a winding torrent into a salt lake at the deepest (southern) end of the gorge. 4. The *Eastern Table Land* rises by abrupt cliffs beyond this gorge and shelves away to the desert.

The altitude of this little land varies from *nine thousand feet above* the Mediterranean Sea, at Mount Hermon, to *thirteen hundred feet below* it, at the Dead Sea. For this reason it embraces every climate and foliage from Alpine to tropical. From Mount Carmel, at the coast center, the eye can see in one sweep every gradation from snow-capped peaks and cedars to sunny plains and palms. At the time of Israel's possession the whole land was richly cultivated, "a land flowing with milk and honey," in marked contrast to the surrounding deserts.

LESSON V.—GEOGRAPHY OF THE PROMISED LAND (CONTINUED)

I. PLAINS. 1. *Acre*, the upper section of the coast plain lying between the hills of Galilee and the Mediterranean Sea, about the ancient stronghold Accho (modern Acre) which the Israelites were unable to conquer and which later became the stronghold of the crusaders. 2. *Sharon*, the central section of the coast plain lying between Mount Ephraim and the sea. It is divided from the Plain of Acre by the bold promontory of Carmel. From six miles wide below Carmel, it broadens to twelve. 3. *Philistia*, the southern section of the coast plain and opposite Mount Judah. In its broadest part it measures thirty miles. It is a rich country and was the home of Israel's bitter enemy, the Philistines. 4. *Esdraelon*, a triangular plain between Mount Ephraim and Galilee, together with *Jezreel*, an eastward extension lying between Mount Gilboa and the hill of Moreh, affords a highway between the coast plain and the Jordan. It is the one great pass through the mountain range and has been the scene of many great battles. 5. *Bashan*, the great table-land to the east of Galilee.



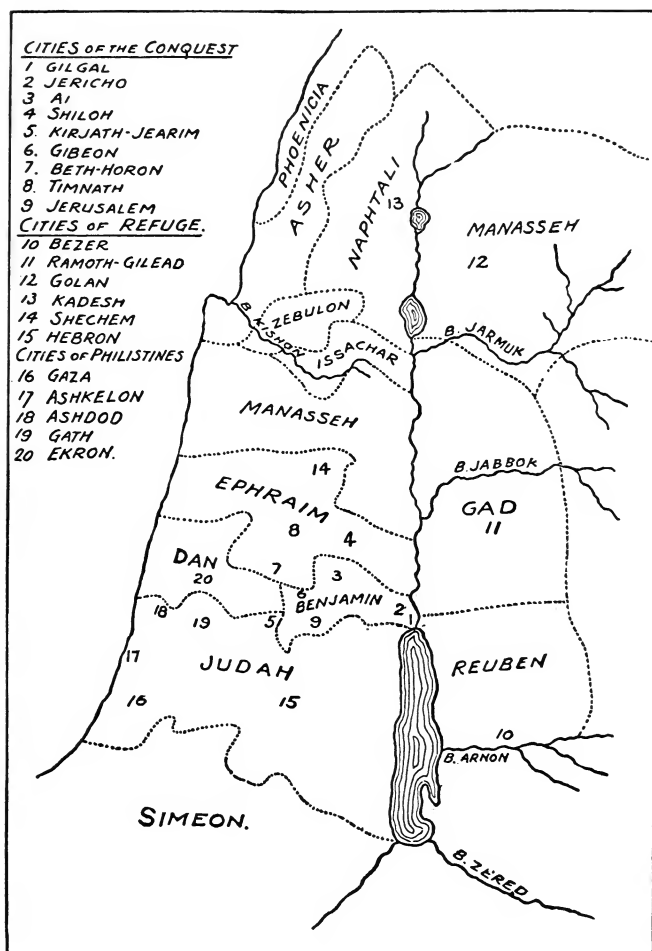
II. THE JORDAN VALLEY is the northern section of a great rent made in some early geologic age from the foot of the Lebanon Mountains to the Red Sea at the gulf of Akaba, broken only by one rocky barrier which crosses it south of the Dead Sea. From the highest *source of the Jordan* in Mount Hermon, *seventeen hundred feet* above the Mediterranean level, the gorge descends rapidly to the

Upper Jordan Valley, a marshy plain containing *Lake Merom* (or Huleh), at about sea level; thence to the *Sea of Galilee*, or Tiberias, or Gennesaret, six hundred and eighty feet below the Mediterranean and walled in by a circle of cliffs three hundred feet high; thence into a tropical jungle, the *Lower Jordan Valley*, known to the Arabs as the *Ghor* (or depression), which becomes less fertile and more arid till in the plain north of the Dead Sea, where once "the cities of the plain" stood, it is a scene of desolation. There the river loses itself in the Dead Sea at the foot of the gorge, one thousand three hundred feet below the Mediterranean, with no outlet save by evaporation, which goes on rapidly in the intense heat.

III. MOUNTAINS. It is a mountain country. Some of the most famous heights are the *Lebanons*, the mountains of the cedars (Isa. 14 : 8), *Hermon*, the snow-capped mountain (Ps. 133 : 3), *Carmel*, the mountain of Elijah (1 Kings 18), *Tabor*, the ancient fortress (Judg. 4 : 6), *Gilboa*, the mountains of cursing and blessing (Josh. 8 : 33), *Zion*, mountain of battle (1 Sam. 31), *Ebal and Gerizim*, the the holy mountain (Ps. 2 : 6), *Olivet*, the mount of the Saviour (Luke 22 : 39), *Nebo*, the mountain of Moses (Deut. 32 : 49, 50).

LESSON VI.—GEOGRAPHY OF THE TRIBES OF ISRAEL

I. THE TWELVE TRIBES. The first division of the land was among the twelve tribes at the time of the conquest. Their territories are of irregular shapes and not well defined, but for convenience of memory we may learn them in four groups. 1. *The three eastern tribes*, whose possessions lay east of Jordan. Traveling north from the *River Arnon*, which marked the borders of Moab, we find *Reu-*



ben, east of the upper half of the Dead Sea ; *Gad*, east of the Ghor ; and the *half-tribe of Manasseh*, east of the Sea of Galilee and upper Jordan Valley, in Bashan. (Drill.)

2. *The four southern tribes* occupying Mount Judah, the plain of Philistia, and the Negeb. *Simeon*, from the foot of the Dead Sea to the Mediterranean ; *Judah*, from the whole coast of the Dead Sea to the Mediterranean ; *Benjamin*, a little tract on the northern part of Mount Judah ; *Dan*, the northern end of Philistia. (Drill on four southern tribes.)

3. *The two central tribes* in Mount Ephraim and the plain of Sharon, *Ephraim* to the south, and the other *half-tribe of Manasseh* to the north. (Drill on eastern, southern, and central tribes.)

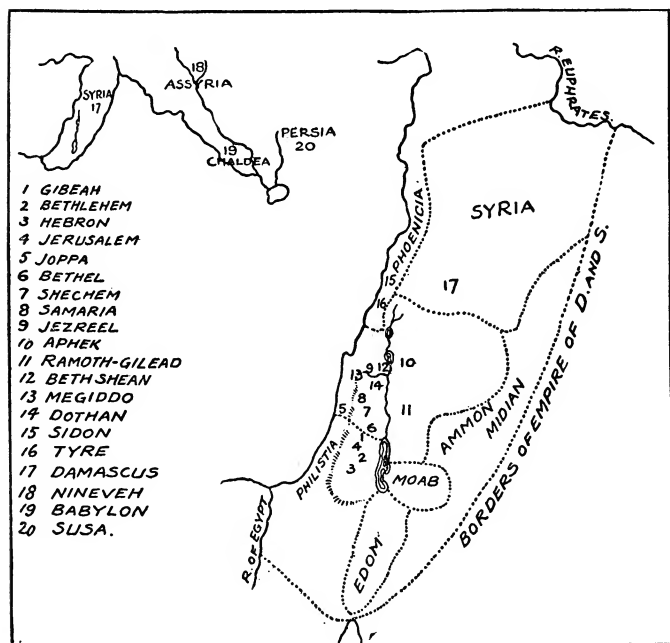
4. *The four northern tribes*. *Issachar*, in the plains of Esdraelon and Jezreel and the hills to the northeast ; *Zebulon*, in the central hills of Galilee ; then *Asher*, on the east, and *Naphtali*, on the west, divide the north. (Drill on four northern tribes and all four groups.)

II. PLACES. The twenty places most prominent in tribal history are : *Nine cities of the conquest* : 1. *Gilgal*, the first camp after crossing Jordan ; 2. *Jericho*, the city of palm trees, whose walls fell down before Joshua's army ; 3. *Ai*, the place of defeat after Achan's sin ; 4. *Shiloh*, the home of the tabernacle ; 5. *Kirjath-Jearim*, later the resting-place of the ark ; 6. *Gibeon*, the first to seek treaty with Israel (Josh. 9) ; 7. *Beth-horon*, the great battlefield ; 8. *Timnath*, the burial place of Joshua ; 9. *Jerusalem*, or *Jebus*, held by the Jebusites until conquered by David. *Six cities of refuge*, three east of Jordan : 10. *Bezer*, in Reuben ; 11. *Ramoth-Gilead*, in Gad ; 12. *Golan*, in Manasseh ; three west of Jordan : 13. *Kadesh*, in Naphtali ; 14. *Shechem*, in Ephraim ; 15. *Hebron* (called also *Kirjath-Arba*), the city of Caleb's conquest, in Judah. *Five great cities of the Philistines*, 16. *Gaza*, 17. *Ashkelon*, 18. *Ashdod*, 19. *Gath*, 20. *Eckron*.

III. BROOKS, sometimes called rivers, though scarcely

deserving the name. The *Kishon*, rising in Mount Gilboa, flowing through the plain of Esdraelon at the foot of Carmel and emptying into the Mediterranean. The *Zered*, dividing between Moab and Edom, flowing northwest into the foot of the Dead Sea. The *Arnon*, dividing between Moab and Gilead (or, in the conquest, Reuben), flowing west into the Dead Sea. The *Jabbok*, rising in Mount Gilead and flowing west into the Jordan. The *Jarmuk* (or *Yarmuk*, known also as the *Hieromax*), draining the plain of Bashan and emptying into the Jordan a little south of the Sea of Galilee.

LESSON VII.—GEOGRAPHY OF THE KINGDOM



I. THE EMPIRE. The tribes became united under David and Solomon, and a great empire was formed, reaching from the *river of Egypt* to the *Euphrates*, and including the conquered and subject States of *Syria*, on the north, *Edom*, on the south, and *Moab*, *Ammon*, and *Midian*, on the east, and *Philistia* at the southwest.

II. THE TWO KINGDOMS. At Solomon's death the northern tribes revolted from his son, and the land was divided by an irregular line drawn from the head of the Dead Sea to the coast of Joppa. The northern kingdom was known as *Israel*, and the southern as *Judah*. Thus weakened the empire fell to pieces. The subject States gained independence and were soon able to oppress their former masters.

III. THE SYRIAN OPPRESSION. Syria especially became a bitter and powerful enemy to Israel, gradually appropriating her territory and confining her at last to the narrow limits of *Mount Ephraim*, while at the same time the southern kingdom was being crowded by her neighbors into *Mount Judah*. There were periods of prosperity when Israel or Judah would gain some of the lost dominion, but the end was assured by the rise of the Assyrian empire.

IV. THE ASSYRIAN OPPRESSION. From their distant home on the Tigris the Assyrians had dominated the whole country *from the Persian Gulf and the Tigris* to the *Mediterranean Sea*. After bitter warfare the Syrians were conquered and *Damascus* taken. Israel and Judah were compelled to pay tribute. At last, in 721 B. C., for constant rebellion, the Assyrians crushed Israel and carried her people away captive. Thus the kingdom of Israel was forever removed from the map.

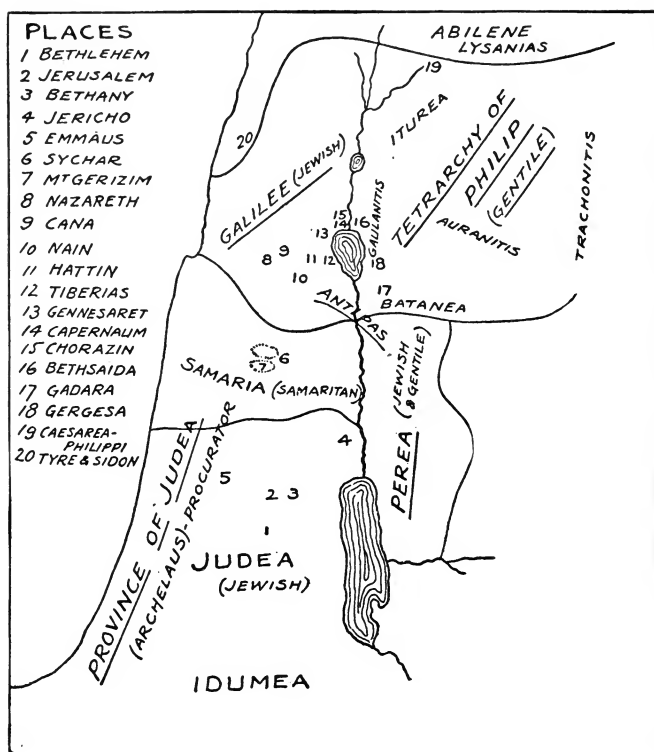
V. THE CHALDEAN AND PERSIAN DOMINION. The Chaldeans, who conquered the Assyrians and succeeded them in power, in 587 B. C. destroyed Jerusalem and car-

ried many of her people to Babylon in captivity. After seventy years the Chaldean empire had fallen before the Persians, who allowed the captives to return and rebuild Jerusalem. But the country was ruled for the conquerors, not for the Jews.

VI. PLACES. The twenty most prominent places in the history of the kingdom are: 1. *Gibeah*, the capital of Saul; 2. *Bethlehem*, birthplace of David; 3. *Hebron*, David's first capital for seven and one-half years; 4. *Jerusalem*, capital of David's empire and of Judah; 5. *Joppa*, the seaport; 6. *Bethel*, where Jeroboam established idolatrous worship for Israel; 7. *Shechem*, first capital of Israel; 8. *Samaria*, later capital of Israel; 9. *Jezreel*, in Esdraelon, a stronghold and favorite residence of the kings of Israel; 10. *Aphek*, where Ahab won a great victory over Syria; 11. *Ramoth-Gilead*, where Syria defeated the allied forces of Judah and Israel; 12. *Bethshean*, fortress on Israel's frontier in the vale of Jezreel; 13. *Megiddo*, where the gallant Josiah fell, resisting the passage of the Egyptians, and thenceforward a synonym for sorrow; 14. *Dothan*, a village around which Elisha saw angel armies; 15. *Sidon* and 16. *Tyre*, the principal cities of the Phœnicians; 17. *Damascus*, the great capital of Syria; 18. *Nineveh*, the capital of Assyria; 19. *Babylon*, the capital of Chaldea; 20. *Susa*, or *Shushan*, the capital of Persia.

LESSON VIII.—GEOGRAPHY OF THE GOSPELS

I. FIVE PROVINCES. Palestine in the time of Christ was under Roman dominion and was divided into *five provinces*. West of Jordan were *Judea*, *Samaria*, and *Galilee*; east of Jordan were *Perea*, from the Arnon northward to the point opposite the southern borders of Galilee, and the Bashan district east of Galilee, includ-



ing Gaulanitis, Iturea, Batanea, Auranitis, and Trachonitis, and known as the *tetrarchy of Philip*. At the birth of Jesus these five provinces were ruled for Rome by Herod the Great, at whose death the kingdom was divided into four parts, each ruled by a *tetrarch*. Archelaus ruled Judea and Samaria, Antipas ruled Galilee and Perea, Philip had the district east of Galilee, and Lysanias the district of Abilene on the north. When Archelaus was deposed, A. D. 6, the *province of Judea*, including Idu-

mea, Judea, and Samaria, was ruled from Rome by a governor or *procurator*. This was the office held by Pontius Pilate at the time of Jesus' death.

II. PEOPLES. *Judea* and *Galilee* were peopled by Jews. *The tetrarchy of Philip* was Gentile. *Perea* was mainly Jewish with some Gentile cities and villages. The *Samaritans* were the descendants partly of the remnant of Israel, and partly of the strangers whom the Assyrians had brought there to take the place of the Israelites, whom they had carried away captive. They claimed to be true worshipers of Jehovah, but were not acknowledged by the Jews, who would have nothing to do with them. In the days of Nehemiah they built on Mount Gerizim a temple of their own to rival that of the Jews at Jerusalem. They were regarded by the Jews as worse than other Gentiles.

III. PLACES. The twenty places to be remembered in Gospel history are : 1. *Bethlehem*, the birthplace of Jesus ; 2. *Jerusalem*, the place of crucifixion ; 3. *Bethany*, on an eastern spur of Olivet, the village of the Christian home ; 4. *Jericho*, the city of Zaccheus and Bartimeus. 5. *Emmaus*, the village of the epiphany ; 6. *Sychar*, in the plain at the foot of Mount Ebal, near Jacob's Well, where Jesus preached to the Samaritans ; 7. *Mount Gerizim*, the place of the Samaritan temple ; 8. *Nazareth*, on the hills of Galilee, overlooking Esdraelon, the home of Jesus for thirty years ; 9. *Cana*, northeast from Nazareth, the scene of Jesus' first miracle ; 10. *Nain*, on the north slope of the hill of Moreh, where the widow's son was raised from the dead ; 11. *Hattin*, the traditional "mount of Beatitudes," where Jesus preached the "Sermon on the Mount" ; 12. *Tiberias*, Herod's city on the west shore of the Sea of Galilee, the only one now remaining of the nine cities which encircled the lake in Jesus' time ; 13. *Gennesaret*, a fertile valley opening upon the west shore of the Sea of Galilee, north

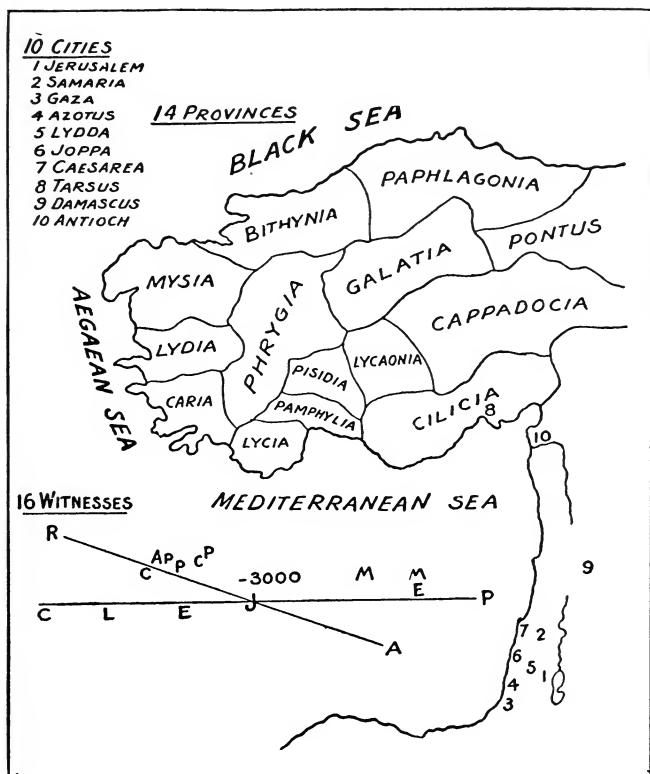
of Tiberias ; 14. *Capernaum*, the later home of Jesus, on the northern shore of Galilee, which shared with 15. *Chorazin* and 16. *Bethsaida*, near the influx of Jordan, the judgment pronounced by Jesus in Matt 11 ; the exact location of these three towns is not known ; 17. *Gadara*, the chief city to the southeast of the Sea of Galilee, which gave its name to the neighborhood, and together with 18. *Gergesa*, is associated with the healing of the fierce demoniac ; 19. *Cæsarea-Philippi*, at the foot of Hermon, Philip's capital, and marked by a visit of Jesus and, perhaps, the vicinity of the transfiguration ; 20. *The region of Tyre and Sidon*, Phœnicia, where Jesus blessed the Syro-Phœnician woman.

LESSON IX.—GEOGRAPHY OF THE EARLY CHURCH

IN the Old Testament the great ruling powers lived in the East, beyond the Euphrates ; in New Testament times the world was ruled from Rome in the West. The map of the book of Acts lies northwestward from Jerusalem to Rome (distant about one thousand five hundred miles).

I. TEN CITIES OF THE EARLIEST ACTIVITY OF THE CHURCH. 1. *Jerusalem*, where the church waited for and received the Holy Spirit (Acts 1 : 4, and 2 : 1-4) ; 2. *Samaria*, the second step in the plan prescribed by the Master (Acts 1 : 8). Herod had rebuilt this ancient capital of Israel, calling it *Sebaste* (now known as *Sebastiyeh*). The remnants of his splendid colonnades still attest its grandeur and importance. Philip's ministry there was interrupted by a commission to take the road to 3. *Gaza*, to meet the Ethiopian, after which meeting he was found in 4. *Azotus*, the ancient Philistine city of Ashdod.

Three cities are brought into prominence by Peter's min-



istry. At 5. *Lydda*, he healed Æneas. Thence he went by request of the brethren to 6. *Joppa*, where he raised Dorcas and, of greater importance, received his vision calling him to the mission to the Gentiles. 7. *Cæsarea* was the point where his Gentile work began with the gift of the Spirit to the household of the Roman Cornelius. Cæsarea was the seat of the Roman government for the province of Judea.

8. *Tarsus*, in the province of Cilicia, in Asia Minor, is

notable as the birthplace of Saul, later called Paul, the great apostle to the Gentiles. 9. *Damascus*, whose history as the Syrian capital had been so intimately bound with the kingdom of Israel, now is memorable as the scene of Paul's conversion. 10. *Antioch*, the metropolis of Syria in Roman times, situated on the Orontes River, about sixteen miles from its influx into the Mediterranean, became the seat of the earliest missionary church. There the followers of Jesus were first known as Christians ; there the Spirit commanded the ordination of the first foreign missionaries ; and thence the work spread westward through Asia Minor and into Europe.

II. ASIA MINOR, the district lying between the *Mediterranean*, *Ægean*, and *Black* (or *Euxine*) *Seas*, was the first scene of missionary operations from the Antioch church. It comprises *fourteen provinces* most of which are named in the sacred narrative. 1. *Mysia*, 2. *Lydia*, and 3. *Caria*, border on the *Ægean Sea*, and with the inland province of 4. *Phrygia*, were known to the Romans as "*Asia*." It is to this district, not to the continent, that the name applies in the New Testament. Three border on the Black Sea : 5. *Bithynia*, 6. *Paphlagonia*, and 7. *Pontus*. Three border on the Mediterranean : 8. *Lycia*, 9. *Pamphylia*, and 10. *Cilicia*. Five are inland, *Phrygia* (already named), 11. *Galatia*, 12. *Cappadocia*, 13. *Lycaonia*, and 14. *Pisidia*.

DRILL : What three border on *Ægean* ? Three on *Black* ? Three on *Mediterranean* ? Five inland ? Which four known as *Asia* ?

III. WITNESSES TO PENTECOST. *Sixteen places* are named in Acts 2 : 9-11, from which there were representatives present on the day of Pentecost. Four were in the far East ; *Parthia*, *Media*, *Elam*, and *Mesopotamia*. Then *Judea*, is named, and five of the Asia Minor provinces :

Cappadocia, Pontus, Asia, Phrygia, and Pamphylia. Three in Africa : *Egypt, Libya, Cyrene.* *Rome*, then, in the far West, *Crete*, in the midst of the sea, and *Arabia* in the desert. Thus with Jerusalem as center, a district over *three thousand miles* wide, lying in three continents, became witnesses to the power of God in his church.

LESSON X.—GEOGRAPHY OF PAUL'S JOURNEYS

No record has been preserved of much of Paul's journeyings (2 Cor. 11 : 23-27). In four important journeys, however, we may follow him.

I. PAUL'S FIRST MISSIONARY JOURNEY. From the home church at *Antioch in Syria* Paul and Barnabas went to the seaport *Seleucia*, at the mouth of the Orontes, and sailed to the isle of *Cyprus*, which had been the home of Barnabas, and was visited, perhaps, for that reason. Landing at *Salamis*, they traversed the island to *Paphos*. Thence they crossed to the shore of Asia Minor stopping in *Perga*, of Pamphylia, climbed the mountains to *Antioch in Pisidia*, where Paul preached the sermon recorded in Acts 13. Here the Jews stirred up persecution against them, and they went eastward to *Iconium, Lystra*, where the people offered them first worship and afterward violence, and *Derbe*. They then retraced their steps through *Lystra, Iconium, Antioch in Pisidia, Perga*, adding the seacoast town of *Attalia*, whence they sailed back to *Antioch*. [Name the *nine cities*.]

II. PAUL'S SECOND MISSIONARY JOURNEY. Setting out by land Paul and Silas passed through the corner of *Syria* between Antioch and the frontier where they passed into *Cilicia*, confirming the churches. They called at *Derbe* and *Lystra*, where they gained a new companion in the person of Timothy. The cities visited in the next stages

Here they landed at *Neapolis*, preached and were imprisoned at *Philippi*, where the conversions of Lydia and the jailer are remarkable, and passed through *Amphipolis*, *Apollonia*, and *Thessalonica*, at which place, in spite of persecution, a church was established which is notable as receiving the first two epistles written by Paul. *Berea*, the next stop, is remembered as the place of Bible study. At *Athens* Paul preached his great sermon on Mars Hill, but failed to make a deep impression, and departed for *Corinth*. Thence he sailed to *Ephesus* for a brief visit, and then to *Cæsarea*, whence he paid a hurried visit to *Jerusalem* and returned to *Antioch*. [Drill on places of the journey.]

III. PAUL'S THIRD MISSIONARY JOURNEY. After an extended tour through *Galatia* and *Phrygia*, strengthening the churches, Paul came to *Ephesus*, where he labored for two years, one of the most important epochs of his ministry. He then spent some time revisiting former scenes of labor in *Macedonia* and *Greece* where, we gather from his letters, he paid an important visit to *Corinth*. From there he passed overland to *Philippi* and sailed homeward, stopping at *Troas* and *Assos*. Night anchorages were made in navigating the Greek islands at *Mitylene* (home of the poetess Sappho), *Chios* (reputed birthplace of Homer), *Samos* (once the home of the philosopher Pythagoras), *Trogyllium*, and *Miletus*, where Paul took tender farewell of the Ephesian elders, *Coos*, and *Rhodes*. At *Patara*, a port of Lycia, they found a ship which carried them to *Tyre*, the great Phœnician city, *Ptolemais*, the ancient Accho, now known as Acre, and finally to *Cæsarea*, whence they went up to Jerusalem.

IV. PAUL'S VOYAGE AS PRISONER TO ROME. Attacked by a mob of Jews in the temple, Paul was rescued by the Roman soldiers and carried for safety to *Cæsarea*. There he was kept in prison for two years. He appealed

for trial at Cæsar's judgment seat at Rome, and so was carried at imperial expense on, perhaps, the greatest of his missionary journeys. His vessel touched at *Sidon*, passed under *Cyprus* and came to *Myra*, in Lycia, where they changed ships. A storm drove them to *Fair Havens*, on the south coast of *Crete*. Leaving port against Paul's advice, the vessel was tossed for many days till wrecked on the island of *Melita*, or *Malta*. Then, by another ship, calling at *Syracuse* and *Rhegium*, they landed at *Puteoli*, near Naples, and proceeded to *Rome*.

V

THE LANDS OF THE BIBLE

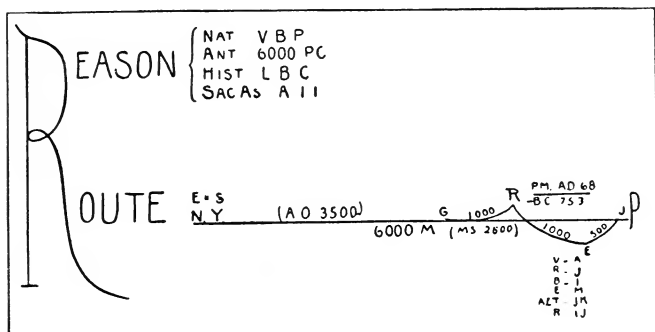
SECOND SERIES

A PALESTINE PILGRIMAGE

It is intended in this course to conduct the class as if it formed a company of tourists through the land, familiarizing them with the present aspect of the country and connecting with each locality the significant historical events and changes which different ages have brought. In this way the land will be found often to explain, and even to account for, history. The author visited Palestine in 1897, traveling on horseback and camping for a month among the sacred sites, and presents it as he saw it.

Book Helps.—"The Historical Geography of the Holy Land," by George Adam Smith. Bædeker's "Guide Book to Palestine and Syria."

LESSON I.—THE REASON AND THE ROUTE



I. THE REASON FOR OUR INTEREST IN THE LAND OF PALESTINE. 1. *Nature* of the land. (a) *Variety*. In an area little greater than that of Massachusetts is found every climate, from perpetual snow (Mt. Hermon) to tropical heat (Jordan Valley), each with its natural product, from cedar to palm. This is due to abrupt changes in altitude (nine thousand feet above to one thousand three hundred feet below sea level). Climbing steep mountains or descending into deep valleys one experiences in a few hours all the changes of temperature and scene to be met in many weeks of travel in more level countries. (b) *Beauty*, which is due to the peculiar atmosphere produced from sea, mountain, and desert. The great artist, Tissot, says : "The absence of trees and the barren contour of stony hills is compensated for by the brilliance of the color. The hills which in a photograph look so black, are of most delicate pinks or yellows, taking shadows of soft purple." In the spring the wild flowers are remarkable for abundance,

variety, and brilliance. (c) *People*. While the present Arab population is a different race from the people of Bible times, it comes from the same Semitic stock and exhibits many of the same customs and modes of life.

2. *Antiquity*. The dawn of history found this land already populated. (a) We can trace the history back *six thousand years*. Relics of the times of the patriarchs (four thousand), David (three thousand), Romans (two thousand), Crusades (one thousand), are mingled everywhere. Ruins one thousand years old are modern in Palestine. (b) The *Primitive Customs* of the people give it an atmosphere of antiquity which its modern history is too unimportant to dispel.

3. *History*. (a) From its *location*, a little strip of land between the sea and desert, it was the necessary highway for migration, commerce, and war between three continents. (b) This made it the *battlefield* of the old world. Here met and fought Canaanites, Egyptians, Elamites, Chaldeans, Assyrians, Syrians, Persians, Greeks, Romans, Saracens, Crusaders. (c) Its *conquerors* have been the world's great generals. Chedorlaomer, Joshua, Sargon, Alexander, Pompey, Saladin, Richard the Lion Heart, Napoleon, each marshaled here his victorious armies. It is rich in story.

4. *Sacred associations* surpass all others. Because God chose this spot for his revelations, especially through Jesus, the land appeals to our (a) *affection*. We cannot but love the haunts of Jesus, and places from which the world has been blessed. (b) *Interest*, as helping us to understand the words spoken by people who lived there. (c) *Intelligence*. We are shocked at the ignorance and idolatry that has led multitudes to reverence the place as holy. This is the more revolting since few of the places that are so much revered are anything but stupid impostures.

II. THE ROUTE. From *New York* we travel *east*, very

slightly *south*, about *six thousand miles*. We first cross the *Atlantic Ocean*, *three thousand five hundred miles* to *Gibraltar*, known to the ancients as the Pillars of Hercules. Here we enter the *Mediterranean Sea*, at the far end of which, *two thousand five hundred miles*, lies *Palestine*. Proceeding *one thousand miles* eastward from Gibraltar, we may curve a little northward from our course to visit *Rome*, our first introduction to Bible lands. Here *Paul was martyred*, *A. D. 68*. Of ancient Rome, once proud mistress of the world, we remember that she was founded *753 B. C.*, when the kingdom of Israel was falling to the Assyrians and Isaiah was preaching in the then ancient Jerusalem. Taking steamer again we sail three days, *one thousand miles*, southeast to *Egypt*, a land full of Bible memories: *visit of Abraham; rule of Joseph; bondage of Israel; exodus under Moses*; for five hundred years *ally, enemy, and tempter* of the *Jewish kingdom*; last, but not least, the *refuge of the infant Jesus*. The earliest knowledge of Egypt finds it already hoary with monuments of antiquity, bearing witness to advanced civilization and arts. It is a most fascinating country to the Bible student, but our goal is yet beyond. We must take ship again for *five hundred miles*, northeast, till we drop anchor in front of *Jaffa*, called by the natives, *Yafa*, and in the Bible *Joppa*, the main seaport of the Holy Land.

LESSON II.—VIEW OF THE LAND

BEFORE landing, let us get a general view from the steamer deck.

I. CHARACTER OF THE LAND. Beyond the white coast line, stretching in a long sweep north and south, we look over a broad, green plain, known as (1) *Maritime (or coast) Plain*. Beyond this we trace a range of low,

basin, leaving the waters so dense with brine that a man cannot sink in it. Beyond the gorge the cliffs rise abruptly to form the (5) *Eastern table land*, where the great (6) *Arabian Desert* begins.

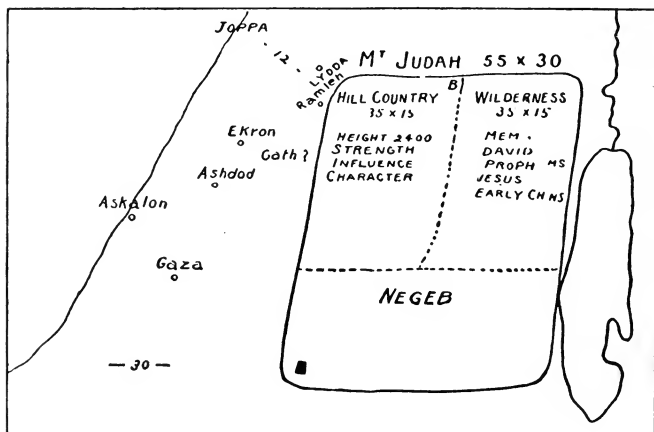
DRILL. Name six features of the land that run in parallel lines north and south. Give the source and three lakes of the Jordan, with their levels.

II. CLIMATE. The year is divided into the *wet* and *dry seasons*. The wet season begins with the "*early*" or "*former rains*," in *October*. The dry ground softens and plowing begins. The drought is over. Throughout the winter rain is frequent. In *March and April* come the "*latter rains*" (Deut. 11 : 14), copious showers to fill the springs and soak the ground and drench the maturing grain before the summer heat. From April to October no rain falls (save unusual exceptions), the ground parches, and vegetation withers. The *night dews* and *morning mists* alone give refreshing to the soil and atmosphere. Most of the smaller streams dry up, and the country assumes a barren look. May is the best month for a visit, when the latter rains are over, but their effect is still felt and the country is green and beautiful, the harvests ripening, and the wild flowers in rich bloom. If the early or the latter rains fail drought and famine follow (Joel 2 : 23, 24).

III. CULTIVATION. In the plains *wheat*, *barley*, and *millet* are grown. The farmers' tools are most primitive and his labor hard, with small return. In the mountains the *grape* and the *olive* are the principal products. These are cultivated in terraces made by hand at great labor. Other fruits are the *fig*, *apricot*, *almond*, *walnut*, *carob*, *pomegranate*. *Oranges* and *lemons* form an important product (three hundred and thirty-eight thousand boxes exported to England, Austria, and Russia in the season of 1897-98).

IV. CHANGES HAVE TAKEN PLACE SINCE BIBLE TIMES. Often devastated by war, and long under the withering hand of the Moslem, the country is seen to-day only in its essential features of hills and valleys. *Forests* have disappeared and hills have been denuded of olive groves and vineyards. Stately *cities* that once filled the land are gone, the few that remain having only a shadow of their former greatness. *Commerce* and enterprise have been driven away and the land that was once coveted as rich and prosperous is now poor. The *people* are a less noble race, and in many parts of the land content to live in miserable degradation. In some places (Jaffa, Jerusalem, etc.) mixed foreign populations from all parts of the world remind one that the land is the goal of pilgrimages for three religions and many sects.

LESSON III.—SHARON AND MOUNT JUDAH



I. LANDING AT JOPPA, the city of Peter's vision (Acts 10 : 9-16), in long boats rowed by Arabs (the landing often

impossible in rough weather), we find a curious city of twenty-five thousand people of all nations, many stranded pilgrims, as well as native Arabs. The filth of the city is atoned for by its fine surroundings of orange orchards. Refusing the railroad that runs to Jerusalem, we mount our horses and begin our journey.

II. THE PLAIN OF SHARON, which we cross, from six miles wide at the foot of Carmel has grown to twelve here ; farther south it widens to thirty, and is known as *Philistia*, a rolling country, green with standing grain and gemmed with poppies ; no wonder that Philistines and Israelites fought for it. To the south were the five great cities of the Philistines : *Gaza*, *Askalon*, *Ashdod*, *Ekron*, *Gath* (location uncertain), and many lesser ones. North lay the Roman capital, *Cæsarea*, with its splendid artificial harbor (now in ruins). As we halt near the Shephelah, we note where once stood the group of cities near the mouth of the vale of Ajalon, leading down from the mountains. These formed the Hebrew outposts on the borders of the Philistines, now represented by *Lydda*, where Peter healed Eneas (Acts 9 : 32-35), and said to be the scene of conflict between St. George and the Dragon. The ruins of the church in honor of St. George remain. Three miles to the south is the more modern *Ramleh* (A. D. 700), with its great tower overlooking the country, a favorite camping-ground for travelers.

III. THE MOUNTAINS OF JUDEA, up which we climb by the fine modern carriage road, are in the springtime covered with masses of trailing vines and wild flowers of every hue, soon to fade and leave the hills barren. Terraced vineyards and olive groves cover many of the hillsides.

The villages are of stone, and clustered on the hill slopes. (1) *Height*. The mountains are very rough, of limestone, averaging two thousand four hundred feet in

height. (2) *Strength*. They form a great fortress, difficult to attack. They were often passed by invaders of the rest of the land as too difficult, and were never taken until the surrounding country was in possession of the enemies. (3) *Influence*. Shut into narrow valleys, no broad horizons tempting thought or step to wander, the people would become clannish, conservative, narrow. Such became the (4) *Character* of Judah as contrasted with that of Israel. This was God's strong room for conserving truth.

IV. DIVISIONS. Roughly speaking, the mountains of Judea form a rocky plateau about fifty-five miles north and south, from *Bethel* to *Beer-sheba*, by about thirty miles east and west. Drawing a line east and west a little south of Hebron, we shall mark off the wilderness of Beer-sheba (Gen. 21 : 14), called (1) the *Negeb*, or south country, an arid stretch of broad steppes by which the highlands descend gradually to the desert.

Dropping a line a little to the east of Bethel, Jerusalem, Bethlehem, and Hebron, we divide the remaining district into two nearly equal parts, each about thirty-five by fifteen miles. The western division we may call the (2) *hill country of Judea* (Josh. 21 : 11 ; Luke 1 : 39). It is the crown of the range and the part most capable of cultivation. It is still a fair scene, though not what it was in its glory, when every hillside was richly terraced with vines, olives, and fig trees, and the deep glades were filled with gardens. Portions of it thus cultivated now give one a vision of past fruitfulness (Gen. 49 : 10-12 ; comp. Isa. 7 : 23-25), especially in the glades about Bethlehem and Hebron. Near the latter are still rich vineyards where once the grapes of Eshcol grew (Num. 13 : 23, 24). (3) East of our dividing line lies the *wilderness of Judea*, a chaos of crumpled ridges, wild ravines, and awful abysses, seared and scarred by sun and tempest. From its western border,

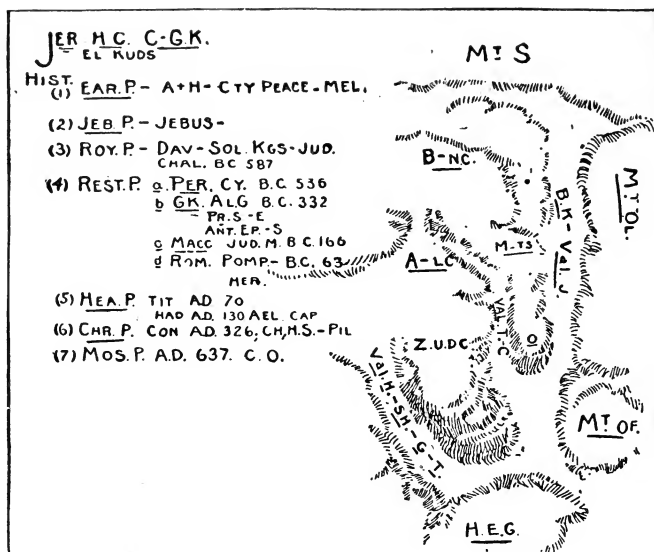
there is a gradual shading off from the fertile lands, becoming wilder and more desolate, till it falls by wild corries and bare precipices into the gloomy sink-hole of the Dead Sea and lower Jordan Valley.

In this region we have memories of (a) *David*. Then as now the region was the haunt of outlaws (1 Sam. 22 : 2). Here the great king learned strategy and faith. Note language of Ps. 31 : 2, 3 ; 71 : 3. (b) *Prophets*. Here they found their imagery of judgment, and were alone with God (e. g., Jeremiah, Amos, John Baptist). (c) *Jesus*, the site of whose temptation is fixed by tradition (without warrant) on Mount Quarantania, a bald cliff above Jericho. (a) *Early Christians*. Hither, when persecuted they fled for hiding. Here they came to pray, and dwelt as anchorites in many of the countless caves. The convent of *Mar Saba* in the Kidron gorge, near the Dead Sea, is well worth visiting. It was founded by Saint Saba in A. D. 450.

LESSON IV.—JERUSALEM THE ANCIENT

I. ASSOCIATIONS. (Have class read Ps. 48.) Jerusalem, *the Holy City* (Isa. 52 : 1), *the city of the Great King*, (Ps. 48 : 2 ; Matt. 5 : 35), the subject of more prayers and holy meditations than any other place on earth, the goal of countless pilgrims, the scene of many a fierce battle, the place where man's sin and God's grace culminated in the cross of Christ, lies before us with its tawny walls. Whether after its many destructions this may be called the ancient city or not, we approach with reverent interest the city now called *El Kuds* (the holy).

II. VALLEYS. The city stands upon a rocky height cut off on three sides from the surrounding country by deep gorges : 1. On the *east*, the gorge of *Brook Kidron*, or *valley of Jehoshaphat*, runs nearly north and south ; 2.



winding so as to bound successively the *southwest*, *west*, and *south*, lies the *valley of Hinnom*, or of the son of Hinnom, or Gehenna, or Tophet. The lower part of this valley came to be regarded as a place of defilement because of the horrid rites of Moloch worship (2 Chron. 28 : 3 ; Jer. 7 : 31-33) ; 3. the rocky mass thus bounded is unequally divided by the *Tyropæon*, or *valley of the Cheese-mongers*, into several distinct hills. All of these valleys have been raised far above their former depth by *débris*, the deposit in the Kidron being fully thirty-eight feet deep.

III. HILLS. 1. *Zion*, the original city site, the "upper" or "David's city." 2. *Acra*, the "lower city." 3. *Beze-tha*, the "new city," spreading northward in every period of prosperity. 4. *Moriah*, the temple site. 5. *Ophel*, the southern slope below Moriah.

IV. SURROUNDING HILLS. 1. To the *north*, separated

by a shallow valley, *Mount Scopus*, where Titus' army encamped against the doomed city ; 2. *east* of Kidron Valley, and running south from Scopus, *the mount of Olives*, really a range with three peaks ; 3. a little farther south, *the mount of Offense*, so called from 2 Kings 23 : 13, 14 ; 4. across the valley and *south* of the city rises *the hill of Evil Counsel*, so-called from a tradition that here Caiaphas gave his counsel to kill Jesus. On the slope of this hill tradition locates the field of blood (Acts 1 : 19). These four hills form a crescent overlooking the city.

V. HISTORY. 1. *Early Period*. The origin of the city is lost in antiquity. The earliest inhabitants of the land of whom we have any knowledge were the *Amorites and Hittites*. Ezek. 16 : 3 refers to these as founders of Jerusalem. It is named in cuneiform documents *Uru-Salim* (*Uru* or *eri*, city, *Salim*, peace), the *city of Peace*. It seems to have been a high place where the God of Peace was worshiped. There Abraham, returning from battle, paid tithes to *Melchizedek*, the royal priest of the most high God (Gen. 14 : 17-20). The *Tel el-Amarna* tablets (Egyptian files of letters from Asiatic rulers before the exodus) contain a plea from King Ebed-Tob, of Uru-Salim, asking help, and later recording the fall of the city to "the confederates."

2. *Jebusite Period*. Joshua found the city in the hands of the Jebusites, and known from them as *Jebus*. It was taken but not held by Israel, and for three hundred years it remained a hostile fortress.

3. *Royal Period*. David, after reigning seven and one-half years in Hebron, assaulted and took Jebus (2 Sam. 5) and built the city of David on Zion. Under *David* and *Solomon* the city grew splendid with palaces, forts, gardens, and, most of all, the temple on Moriah. Under the *kings of Judah*, the vicissitudes of what had become the

holy city were too many to review here. Besieged, taken, stripped of its wealth, restored many times, it at last fell to the *Chaldeans*, 587 B. C., who destroyed city, temple, and walls, leaving a mass of ruins.

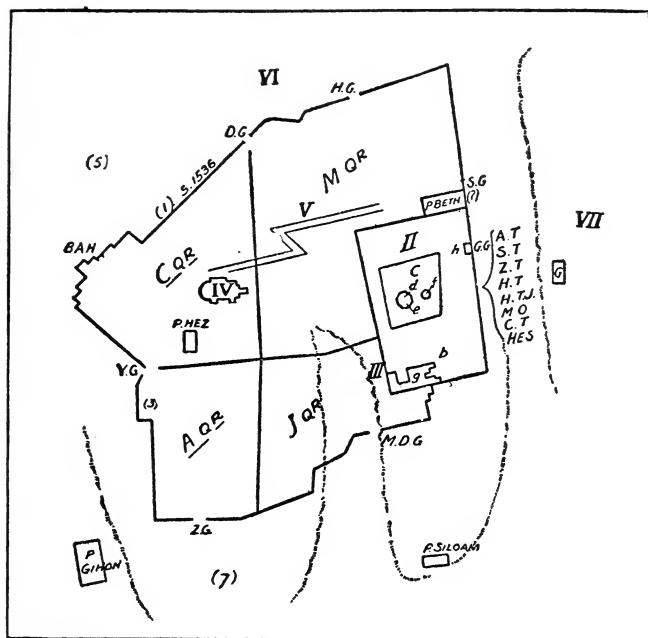
4. *Restoration Period.* (a) *Persian.* By decree of *Cyrus*, 536 B. C., the city and temple were slowly rebuilt. A century later *Nehemiah* restored the walls of the city. (b) *Greek.* The city submitted to *Alexander the Great*, 332 B. C., then to *Ptolemy Soter*, of *Egypt*, finally to *Antiochus Epiphanes*, of *Syria*. Under the latter, oppression was so grievous that a successful revolt was organized. (c) *Maccabean.* *Judas Maccabeus*, 166 B. C., headed the patriotic party and gained independence for the Jews for one hundred years. (d) *Roman.* *Pompey* took the city in 63 B. C. *Herod* restored the half-ruined temple with great magnificence and beautified the city. But Jerusalem crucified her own KING and judgment was pronounced (Luke 19 : 41-44).

5. *Heathen Period.* In A. D. 70, *Titus* destroyed the city and burnt the temple. The remnant of Jews were so seditious that *Hadrian*, A. D. 130, completely obliterated the city and built a Roman colony named *Aelia Capitolina* on its site. All Jews were banished.

6. *Christian Period.* When the empire became Christian, *Constantine*, A. D. 326, built the church of the Holy Sepulchre, and the city became the goal of pilgrimages.

7. *Moslem Period.* In 637 the Moslems came and took the city. During the Middle Ages the crusaders fought, took, and lost it. The dead hand of the *Ottoman* still reigns in *El Kuds*, and Jews and Christians are allowed only on sufferance. Sites sacred to the Jew are revered by the Moslem. The children of the bondwoman have elbowed Isaac from the homestead and guard it jealously.

LESSON V.—JERUSALEM'S HOLY PLACES



JERUSALEM is the holy place of three religions, *Jewish*, *Mohammedan*, and *Christian*, to each of which a "quarter" of the city is assigned, the *Armenian* Christians also having their own district. To these every spot in the city is sacred. We can only glance at a few principal features.

I. PLACES OF GENERAL INTEREST. 1. *The walls*, rebuilt by *Suliman*, 1536, with their eight historic gates: on the west, *Yaffa Gate*; north, *Bab Abdul Hamid*, *Damascus*, and *Herod's Gates*; east, *Saint Stephen's* and *Golden (closed) Gates*; south, the *Moghrebin's*, or the *Dung Gate*, and *Zion Gate*. 2. The crowded *streets* and

bazaars. 3. The massive *citadel*, now a Turkish barracks. 4. The *pools* which once supplied the city with water—Upper and Lower Gihon, Hezekiah, Bethesda, Siloam. 5. The *new city* outside the walls. 6. The *tombs of the Kings*. 7. Traditional *tomb of David*.

II. TEMPLE AREA. On Mount Moriah there have stood successively : *Araunah's threshing-floor* (1 Chron. 21 : 14-30 ; 2 Chron. 3 : 1) ; *Solomon's temple* ; *Zerubbabel's temple* ; *Herod's temple* ; *Hadrian's temple to Jupiter* ; *the mosque of Omar* ; *the Crusaders' temple* ; *Harâm esh Sherîf*, as the present structure is called (*Harâm*—sacred enclosure). It is held exclusively by the Moslems, who until recently excluded all Jews and Christians on pain of death. Now we obtain from the Turkish governor, through our consul, a permit to enter, accompanied by a Turkish soldier and our consul's *kawass* (guard). (a) The great *platform*, thirty-six acres (one-sixth of the area embraced within the city walls), covers the summit of Moriah and is supported by massive walls of great stones and by heavy arches in the (b) *substructure* (erroneously called "the stables of Solomon") which we may visit. In the center is a (c) *raised platform* entered by broad stairs and elegant arcades. (d) In its center rises the magnificent *dome of the Rock*, *Kubbet es-Sakhra* (often incorrectly called the mosque of Omar). It is an octagonal structure surmounted by a graceful dome. It is richly ornamented and encrusted with tile work. The decorations within are most magnificent. The crusaders, under the impression that it was Solomon's Temple, revered and adorned it. It covers (e) the *Sacred Rock*, possibly the site of the Hebrew altar, but is the subject of countless fanciful legends. Outside we observe (f) the *dome of the Chain*, a pavilion, said once to have contained a chain which detected liars, and also many small *pavilions* (*mastabas*—prayer places). Descend-

ing to the lower level we visit the (g) *mosque el Aksa*, originally a Christian church. It includes the mosque of Omar and is regarded with great reverence by Mohammedans. Below the eastern wall of the Harâm we find the (h) *Golden Gate*, a massive and ornate gateway, walled up since the days of Saladin, because of a tradition that those would pass through it who should destroy the Moslem rule.

III. THE WAILING PLACE OF THE JEWS lies outside the temple enclosure, in the Tyropœon Valley, in a miserable slum of the city. Here the Jews come to weep upon the great stones of the temple wall. The grief is genuine and pitiful to witness.

IV. THE CHURCH OF THE HOLY SEPULCHRE. In 326 the empress-mother, Helena, made a pilgrimage to Jerusalem, and was believed to have discovered miraculously the sepulchre and true cross. Constantine here built a cluster of churches which, destroyed and rebuilt in subsequent wars, have grown to this great building within which is shown everything that pilgrims have desired to see, from Calvary and the sepulchre to Adam's tomb and the center of the earth. It is located in the heart of the city, though there is a possibility that it may at one time have been outside the wall. There is no reason for locating Calvary here, yet it has for ages received the faith of the Latin, Greek, and Armenian churches.

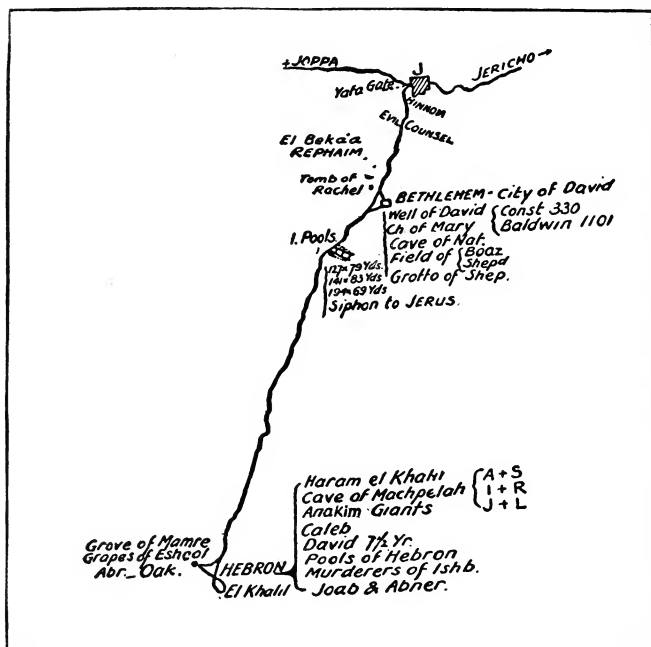
V. THE VIA DOLOROSA (way of Agony) leads hither from the tower of Antonia. Pilgrims traverse it reverently, pausing to pray at the fourteen "stations of the cross." It is probably not of earlier date than the sixteenth century.

VI. CALVARY. Probability points to the rocky hill by Jeremiah's grotto, north of the city, beyond Damascus gate. 1. *Appearance*, somewhat skull-shaped. 2. *Prominence*, places of execution are chosen for publicity. This can be seen from half the city. 3. *Location*. It is a place

of defilement—outside the gate of the Gentiles, in a neighborhood devoted to tombs, close by the valley of Ashes. It was likely to be the place for executions.

VII. THE MOUNT OF OLIVES is dear to every Christian heart. The location of the hill itself is beyond dispute; all else is conjecture. Titus denuded the mountain of timber, and all landmarks have been lost. A traditional Gethsemane is shown. The mountain is covered with shrines.

LESSON VI.—THE HILL COUNTRY OF JUDEA



FROM *Jerusalem* run three fine macadamized carriage roads, westward to *Joppa*, eastward to *Jericho* and *Jordan*,

southward to *Bethlehem and Hebron*. These roads are recently built for the convenience of tourists. There are few roads in Palestine, the most of the land having only trails or footpaths.

Taking the one toward the south, we leave the *Yafa Gate*, cross the *vale of Hinnom*, ascend the *hill of Evil Counsel*, traverse the plain *El Bekaa (Rephaim—2 Sam. 5 : 18-25)*. After about six miles over a fine hill country, we approach *Bethlehem*, the *city of David*. It contains substantial stone houses, very square and white, each with its flat roof and dome. Being largely Christian it is cleaner than Moslem towns. The people are of the higher type, better dressed, especially the women, who have an elaborate costume peculiar to themselves. The population is eight thousand, and the chief industry is carving in mother-of-pearl and olive wood.

Approaching from the north we find the (so-called) *tomb of Rachel* (Gen. 35 : 19), a neat little Moslem *wely* of the usual type, not certainly genuine, but regarded by the people as very sacred. Near the city gate we stop to drink from *David's well* (2 Sam. 23 : 15). Passing through the narrow streets, we reach the square before the great *church of St. Mary*, probably one of the oldest churches in the world, first built by *Constantine*, 330. Its simplicity of structure gives us the best idea of the early basilica. Here *Baldwin* was crowned, *Christmas, 1101*. Different parts of the building belong to *Latins, Greeks, Armenians*, who quarrel constantly. In the crypt beneath the altar is the traditional *cave of the Nativity* and other chapels. It is impossible to decide whether the ancient tradition is true. We are better pleased in passing through the town and looking over the lovely plain known as the *field of Boaz* (Ruth 2), or the *field of the Shepherds* (Luke 2). It is a broad plain to the east of the town, shut in by hills, dotted

with olive groves and wheat fields. Toward the center, in an enclosure, a subterranean chapel, the crypt of some former church, is shown as marking the traditional spot of the appearance of the angels, known as the *grotto of the Shepherds*.

One hour southward brings us to *Solomon's Pools*. The *castle*, a large, square building, garrisoned by Turkish soldiers for protection against Bedouin, is seen from the road. Behind it lie three stone reservoirs, respectively 127 by 79 yards, 141 by 83 yards, 194 by 69 yards. They are built by walling off sections of a narrow valley, which drops steeply to the east. The construction is very fine. Parts of the covered aqueduct to convey the water to Jerusalem still remain constructed on the siphon principle, descending valleys and climbing hills in its course. It is doubtless the work of the great king three thousand years ago.

About twenty miles south of Bethlehem we reach *Hebron*, called by the Arabs *El Khalil* (the Friend, *i. e.*, of God) because it was the home of Abraham. Beautiful name and life-record impressing the world for four thousand years! The patriarch dwelt with his Amorite confederates, *Mamre* and *Eshcol* (Gen. 14 : 13), whose names still linger. The "grove" of Mamre is now represented by one ancient tree, "*Abraham's Oak*," supposed to be a descendant of those beneath which he pitched his tent. (Read Gen. 23.)

The *cave of Machpelah* lies in Hebron, before Mamre (Gen. 23 : 19). There lie buried *Abraham, Isaac, Jacob, and their wives*. Over the cave the Moslems have built a great mosque, *Harâm* (most sacred enclosure), and hold it as a very holy place. Neither Jew nor Christian may enter it save by special firman from the sultan. The people are fanatical and easily offer insult and violence, following travelers with curses and stones. The town is a contrast to Bethlehem, being very dirty and unpleasant. Here

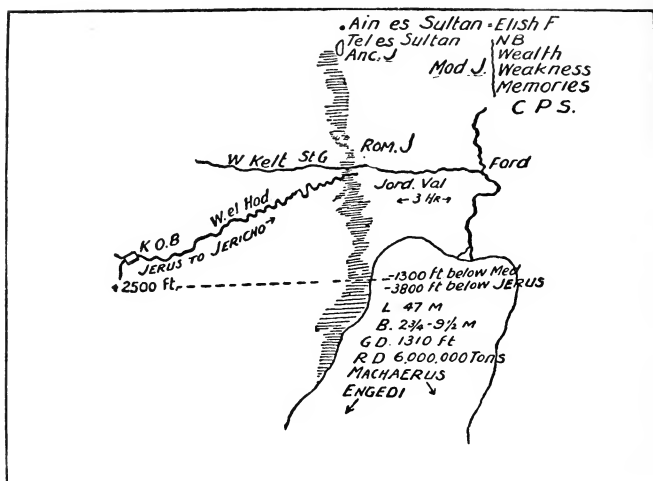
dwelt the Anakim giants, whom *Caleb* drove out (Josh. 14). Here *David* reigned *seven and a half years*. We admire the great reservoirs, or *pools*, of solid masonry that were built by David three thousand years ago, and where he hanged the *murderers of Ishbosheth* (2 Sam. 4 : 12). By the gate, *Joab murdered Abner* (2 Sam. 3 : 27).

South from Hebron (where the road stops) the *Wady el Khalil* (valley of the Friend) leads down from the fair country of vineyards to the arid steppe of the Negeb, with its few Bedouin villages and many dreary ruins. The country is difficult to traverse and uninteresting, the Bedouin hostile, and a special guard is therefore necessary. The journey would not repay us. At Beer-sheba, we should find only a few wells in the open desert with scattered ruins of villages.

LESSON VII. —THE LOWER JORDAN VALLEY

I. LEAVING Jerusalem by the road to the *east* from St. Stephen's Gate, we cross the *Kidron* by a fine stone bridge, skirt around the foot of *Olivet* forty minutes, and find to our left, on a spur of the mountain looking east, the wretched village *El Azariyeh* (the town of Lazarus), or *Bethany*, dear to us because dear to Jesus. They show us *the tomb of Lazarus, the House of Mary and Martha, and the castle of Lazarus*. (These, like most of the "holy places," do not antedate the crusaders.) There are about forty hovels, all Moslem. But the site is beautiful with its olive groves and almonds, and the memories precious.

II. We now descend the *Wady el Hôd* through the barren wilderness. The fine roadway (new) seems grotesquely out of place amid the wild surroundings of the "way going down from Jerusalem to Jericho" (Luke 10 : 30-37).



From *two thousand five hundred feet above sea level to one thousand three hundred feet below* at the Dead Sea means a descent of *three thousand eight hundred feet*. To accomplish this, the road zigzags constantly down steep rocky faces. After two hours we reach the "*khan of the Good Samaritan*" (in honor of the parable). An hour later we get a view to our left down the wild gorge of *Wady Kelt*, where absurd tradition locates *Brook Cherith*, and marks the site of *Elijah's feeding by ravens*, by the picturesque *convent of St. George*. Two hours more bring us into the Jordan valley.

III. There are at least *three Jerichos*. *Roman Jericho* (*New Testament*) lies near the mouth of *Wady Kelt*. Nothing remains. *Modern Jericho* lies well out in the plain, and is a squalid cluster of thatched hovels, inhabited by the most degraded people of the whole land. It has no interest, but plenty of filth. We turn north and ride for a half-hour through a jungle of tropic vegetation,

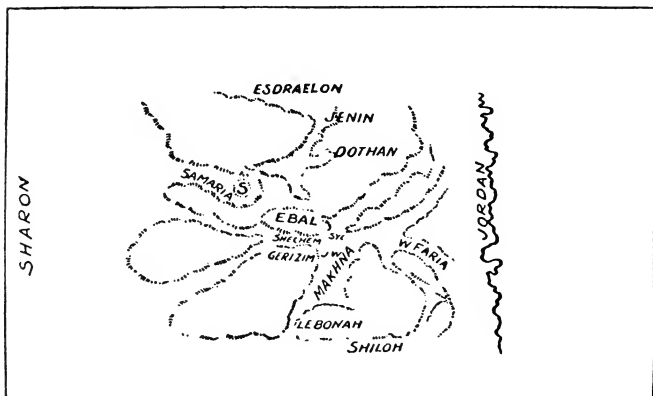
the air heavy with sweet scents, till we reach the great rounded hill, *Tel es Sultân, ancient Jericho*. These *tels*, frequent in Palestine, are formed by the rebuilding of a town on its old ruins. Often a half dozen cities are found one above another. Near-by is the *Ain es Sultân*, or "*Elisha's Fountain*" (2 Kings 2 : 19-22), a copious spring of clear water, enclosed in a great stone basin, and sending forth a head of water utilized for some small mills. Note Jericho's (1) *Wealth*. The *city of Palm Trees* (Deut. 34 : 3) was the most luxuriant spot in Palestine ; great forests of date palms ; rich gardens of balsam, fragrance carried for miles ; gateway of province ; rich revenues, large customs ; given by Anthony to Cleopatra, and by Augustus to Herod who embellished it with palaces, theatres, and castles ; strategic position, backed by heights held by her and easily fortified ; copious water supply ; command of river five miles in front ; key to the land. Yet (2) her *Weakness*. Never stood a siege ; Josh. 6 : 20 typical of whole history. She fell to Joshua, Israel, Syria, Aristobulus, Pompey, Herod, Vespasian, with scarce a blow ; not a heroic deed recorded nor great man born there. Due to climate—tropical heat, moisture, enervating. Under the Moslems the palms and balsams have disappeared. (3) *Memories*. A *conqueror* (Josh. 6), a *prophet* (2 Kings 3), a *Saviour* (Luke 19 : 1-10 ; Mark 10 : 46-52).

IV. LOWER JORDAN VALLEY. The upper portion, below Galilee, is fertile ; then we find a tropical jungle, once infested by lions ; southward, vegetation grows less and barren spots greater till utterly barren. Opposite Jericho it is a broad, desolate, undulating plain ; clay soil, mixed with salt, gypsum, and bitumen, making the atmosphere intensely trying, prickling the skin and burning the eyes. Sparsely scattered with thickets of bush and stunted trees, which disappear toward the Dead Sea. Three hours' ride

brings us across the *fords of Jordan* to the borders of Moab.

V. DEAD SEA. *Length, forty-seven miles; breadth, two and three-quarters to nine and one-half miles; greatest depth, one thousand three hundred and ten feet.* It receives daily six million tons of water, evaporation being the only outlet. The deposit left (mainly salt, chlorides of magnesium and calcium, etc.) is heavy, oily, briny. Fish die. If we bathe, we must be careful to keep the water from eyes and lips, which will burn for hours. We enjoy the sensation of being unable to sink. Rugged cliffs rise, except at the northern end, from the water's edge to great height. To the south are masses of rock-salt. About midway on the east, high up, lies *Machærus*, the grim scene of John Baptist's death, and on the west bank, the lovely oasis of *Engedi* (Song of Sol. 1 : 14 ; 2 Chron. 20 : 2).

LESSON VIII.—MOUNT EPHRAIM (SAMARIA)



LEAVING Jerusalem for the north we cross *Mount Scopus* by remains of old Roman road. It is a stony mountain re-

gion. Everywhere we can see ruins of crusader churches and forts. One to our right marks *Gibeah* (2 Sam. 21). Later we see upon a hill, the village of *Er Ram*, ancient *Ramah*, frontier between Judah and Israel (1 Kings 15 : 17-22). We pass from Judah now, and soon reach the poor village, *Bêtin*, once *Bethel* of *Jacob's vision* (Gen. 28 : 19) and Jeroboam's idolatry (1 Kings 12 : 28-33).

MOUNT EPHRAIM differs widely from Mount Judah. 1. *Fertility.* Hills are covered with vine, fig, olive, and gardens. Slopes are gentler, soil is deeper. Valleys are broader, affording grainfields. Water is more plenty. Easy prosperity was always both the blessing and curse of Ephraim (Isa. 28 : 1-4).

2. *Plains.* In place of Judah's tangle of glens, the crown of Mount Ephraim falls into gentler depressions, more easily retaining both water and soil than Judah's steep wadies down which winter torrents rush carrying away the very stones. From *Shiloh*, in the southeast (home of the tabernacle, 1 Sam. 1) a lovely glade leads down into the gardens of *Lebonah*, where the maidens danced (Judg. 21 : 19). Just beyond a little ridge the broad plain, *El Makhna*, "valley of the cornfields," opens, sweeping away to the north a dozen miles to the foot of Ebal, where it melts into a series of vales leading far on to the northeast into the Jordan Valley. At *Shechem* our wandering north is arrested by the still more inviting prospect westward. The charming *vale of Shechem* opens between Mount Ebal and Gerizim, winding northwest clear down to Sharon and the sea. A little northwest lies another, the rich open plain of *Samaria*, down whose green vistas the eye is drawn till it meets the blue waters of the Mediterranean. Crossing a ridge to the north, we drop into the *plain of Dothan*, which leads us northeast till at *Jenin* we wander out into *Esdraelon* itself.

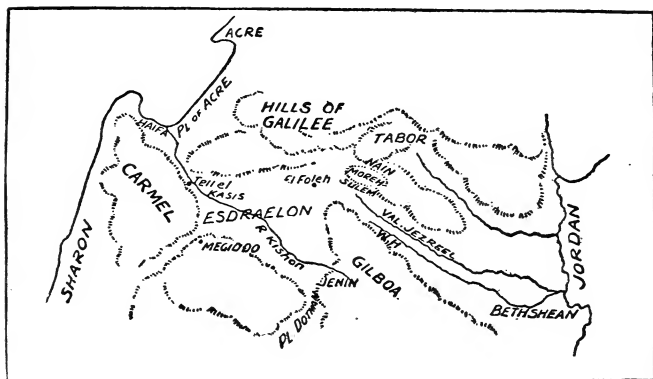
3. *Approaches.* Mount Ephraim is not only open within her borders, but her doors stand wide open to the world. On the *north*, between *Mounts Carmel* and *Gilboa*, a great funnel-shaped arm of Esdraelon sweeps into the Dothan plain, inviting in early days the Midianite (Judg. 6), and later the Syrian (2 Kings 5 : 2), to invade the land ; nor was there anything to check him till he besieged the capital city, Samaria, in the midst of the land. Westward no less than five vales open the way, nowhere hard, for Philistine or Egyptian from the south by way of Sharon. Eastward, a series of openings, especially the *Wady Faria*, leading down to Jordan Valley, invite incursion from beyond Jordan. So the land lay invitingly open, with scanty defense. This explains the easy apostasy of the northern kingdom, and her fall so long before that of her conservative and protected sister.

4. *Places.* *Mounts Ebal* and *Gerizim*, blessing and cursing (Deut. 27 ; Josh. 8). At the foot of Ebal rests the little village, *El Askar*, ancient *Sychar*, and at the foot of Gerizim is *Jacob's well* (John 4). Upon Gerizim (John 4 : 20) may still be seen the ruined foundations of the Samaritan temple, and there the remnant of the sect still keep their Passover sacrifice. The climb will repay us by the view.

In the narrow vale between the mountains, noisy with watercourses and lovely with gardens, lies *Nablous* (Neapolis, the new city), the ancient *Shechem*. Here the patriarchs came (Gen. 12 : 6 ; 33 : 18-20). Here Israel raised revolt (1 Kings 12 : 1, 25). But it is not a fortress. A weaker spot could not be found. Omri chose the strongest site for a capital, and built *Samaria* on a round hill in the midst of a lovely plain (1 Kings 16 : 24). Here were some notable sieges (1 Kings 20 ; 2 Kings 6 : 24). Herod rebuilt it and called it *Sebaste* (corrupted into its present form,

Sebastiyeh). He built a splendid palace, amphitheatre, and temple. Many of the columns are standing to-day in testimony of its greatness. In pitiable contrast are the wretched mud hovels of the villagers, emphasizing the difference between the land to-day and two thousand years ago. Here we find the ruins of a great crusader church built in honor of St. John Baptist, whose murder was thought (not unnaturally, but without foundation) to have been here. We must not fail to visit *Dothan*, some ten miles to the north, *Jubb Yusuf* (*Joseph's pit*, Gen. 37 : 17), the natives call it. A few ruins are scattered about the old *tel*. A fine stream turns a modern mill behind the great cactus hedge (fifteen feet high). It is hard to realize 2 Kings 6 : 17. Farther north, on the edge of Esdraelon, we find Jenin (ancient Engannim, Josh. 21 : 29), a village of some importance, having a mosque and bazaars and adorned with a fine garden.

LESSON IX.—ESDRAELON



I. IMPORTANCE. THE PLAIN OF ESDRAELON is historically one of the most important spots in the old world.

Armies have marched and fought here in bewildering variety. Canaanite, Midianite, Israelite, Philistine, Egyptian, Syrian, Assyrian, Greek, Roman, Arab, Saracen, Crusader. It is the key not only to this land, but to Egypt from the east and Syria from the south. It is a little, triangular plain, singularly peaceful in appearance.

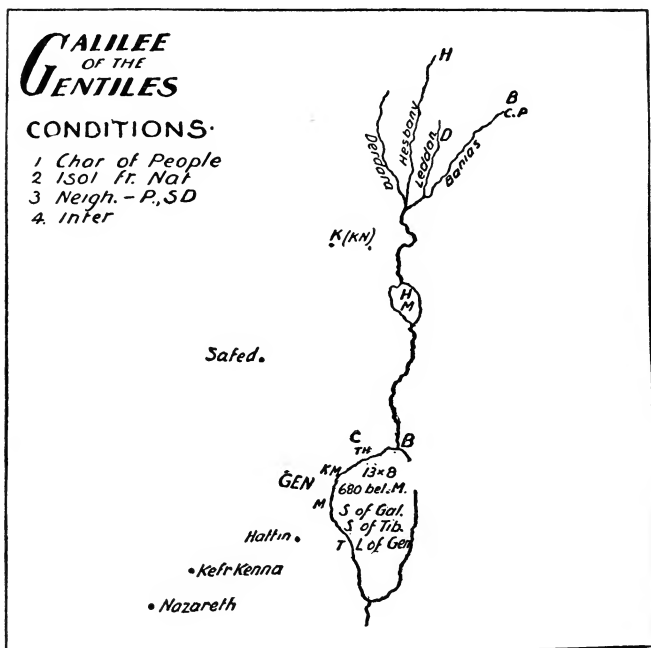
II. BOUNDARIES. Southwest, *Carmel*, the *mount of Elijah* (1 Kings 18); east, *Gilboa*, the *mount of Saul* (1 Chron. 10), and the *hill of Moreh*, or Little Hermon; northeast, *Tabor*, the *mount of Deborah* (Judg. 4); north, the wall of the *hills of Galilee*. To this triangle, having its corners at *Tel el Kasis* (traditional site of 1 Kings 18 : 40), *Jenin* (ancient *Engannim*), and *Tabor*, might be added on the west the *plain of Acre*, from which it is divided only by a low spur of hills jutting from Galilee, and, more truly, on the east of the *valley of Jezreel*, the three forming one general break in the mountain range.

III. APPROACHES. 1. From the east the *valley of Jezreel* leads up easily from the fords of Jordan. This way came the Midianites (Judg. 6 : 33) and Arabs from the desert, and the Syrians from Damascus. 2. From the west the little bed of the *Kishon* opens from the plain of Acre. By this way Sisera led the Canaanites (Judg. 4), and was made helpless by a sudden rise of the stream. 3. From the south an easy pass lies between Carmel and the Samaritan hills at Megiddo (2 Chron. 35 : 22), allowing Philistines or Egyptians to enter from Sharon. Indeed, the high road between Egypt and Syria was by this pass and Jezreel. To hold this pass the Romans established a camp at Megiddo, calling it "*Legion*," corrupted now into *Lejjun*, the present name. 4. The *plain of Dothan*, at Jenin, leading up into Samaria, was less an entrance to the plain than from it. 5. A narrow defile leads up into Galilee beside Tabor. This way Sisera fled.

IV. PLACES. *Jezreel* (modern *Zerin*) occupies a beautiful as well as commanding position on a spur of Gilboa, two hundred feet above the plain. From this point the whole plain is spread out from Jenin to Tabor, from *Tel el Kasis*, twenty miles west to *Beisan*, ancient *Bethshean*, the important stronghold at the mouth of the valley of Jezreel on the edge of the Ghor, eighteen miles east. Jezreel was well located for the summer capital of the kings of Israel. Here Ahab had his ivory palace, in striking contrast to the wretched group of mud hovels and broken watchtower which form the present town. We can see the route by which Elijah came running before Ahab's chariot from Carmel (1 Kings 18 : 46), and that by which Jehu came driving furiously up the valley of Jezreel to complete the tragedy of Naboth's vineyard (2 Kings 9). Just below Gilboa, in the valley of Jezreel, is the *well of Harod* (*Ain Jalud*) where Gideon tested his army (Judg. 7 : 1-7). Out of a great rock cavern the water flows into a considerable pond suited admirably to the purpose. Yonder at the foot of the *Hill Moreh* nests the village of *Sulem* or *Shunem* (2 Kings 4 : 8 ; Song of Sol. 6 : 13) of tender memories. It is now an ill-smelling mud village, but has a charming garden and lemon grove, musical with the ripple of waters. Just on the other side of the hill lies Nain, where Christ called the widow's son to life. A neat modern Latin church has been built in the village to commemorate the victory over death, greater far than any of the victories of the plain. Just out in the plain opposite Jezreel we see the huts of *El Fuleh*. There stood once the crusader castle of Faba, and there one thousand five hundred men of Napoleon's army, under Kleber, routed twenty-five thousand Syrians in 1799. Crossing the whole plain by the side of the brook Kishon, hidden in its muddy ditch, we reach the coast and visit *Haifa*, the seaport town. Here the Lloyd

steamers call when the weather permits, and here come many pilgrims to visit the holy sites on Carmel. Just across the bay lies *Acre*, the *Accho* of Judg. 1 : 31, which Asher could not conquer, the *Ptolemais* of Acts 21 : 7. It was the stronghold of the crusaders, and about its walls the tide of battle has flowed many times. Napoleon failed to take it. There is still a population of ten thousand, and a market of considerable value.

LESSON X.—GALILEE



I. CONDITIONS. The peculiar history of "Galilee of the Gentiles" and its fitness for so important a share of our

Lord's ministry, depends on 1. *Character* of the people. The free life of the hills begets independence of thought and act. The crisp breezes from snowy Lebanon and Hermon develop hardy manhood. There is here no grim wilderness to overawe the spirit as in Judea. 2. *Isolation* from the national center. We have seen what barriers both Samaria and Esdraelon might and did become between the people of Galilee and Jerusalem, so that it was easy to drop out of touch with the heart of the nation. 3. *Neighborhood*—Phœnicia on the one hand, Syrian Damascus on the other, both closer than the Hebrew capital and having more in common with the Galileans. 4. *Inter-course* with the Gentile world was constant. The great highways were either past her doors or through her home. The great "sea route" from the East (Isa. 9 : 1) ran from Damascus through Galilee into Esdraelon. This became the great Roman military road. In Christ's time the Sea of Galilee was a beehive of Gentile life, Roman camps, and Greek culture. He could not preach the "gospel of the kingdom" in Judea as he did in Galilee. The crowds and camps and commerce are now all gone, and Galilee is very quiet and very lovely.

II. HILL COUNTRY. Ascending from Esdraelon we find *Nazareth* nestled in a little basin just behind the edge of the cliff. Here Jesus spent thirty years. They will show a few "holy places"—the workshop, the home of Mary, place of annunciation, etc. The "holy house" in which the virgin lived is claimed to have been carried by angels to Loreto, Italy, where it now stands (!) and is revered by the Roman Catholic Church as genuine. But these follies do not intrude as they did at Jerusalem. Just over the hills, an hour's ride, we come upon *Kefr Kenna*, the traditional *Cana of Galilee*. We pass the spring at which the water jars may have been filled. In the town is a little

church where an old stone jar is preserved. This could not make the memories of Cana more vivid than they are. Across another ridge of hills we climb the *Karn Hattin*, the traditional scene of the Sermon on the Mount. The summit gives us a fine view. On the slopes below, Saladin routed the crusaders with sword and fire. Farther north on a commanding height is *Safed*, the crusader stronghold, now the largest town of Galilee (population twenty-five thousand). *Kedes*, overlooking the Huleh Valley, represents the *Kedesh Naphtali* of earlier times, one of the cities of refuge.

III. SEA OF GALILEE, *Sea of Tiberias*, *Lake of Gennesaret*, is a lovely little blue lake, thirteen miles long by eight at its broadest, nestled six hundred and eighty feet below sea level, and walled in by purple cliffs, three hundred feet high from the water's edge. Here we feel nearer Christ than elsewhere, for here he lived and worked. *Tiberias*, on the west shore, is the only city remaining of the nine which once encircled the lake with a teeming population. At the northwest the cliffs are parted by the green *Valley of Gennesaret*, with the wretched hamlet *Mejdel* at the southern edge, to recall the *Magdala* whence Mary came. At the north edge, below the cliff, breaks forth the *Ain et Tin*, Fountain of the Fig Tree, near the ruined *Khan Minyeh*, once a hostelry on the great caravan route which passes here from Damascus. Some have located *Caper-naum* here. Others suppose it to have been at *Tel Hum*, at the north end of the lake, where extensive ruins are found. The ruins are now largely obliterated and a poor little convent is built on the site. *Chorazin* may lie on the hill farther back. *Bethsaida*, we know, lay at the influx of Jordan. But Jesus' words (Matt. 11 : 20-24) are fulfilled. The sites of these cities are unknown.

IV. HEADWATERS OF JORDAN. A steep mountain wall

separates the basin of the Sea of Galilee from the upper lake, *Huleh*, or *the waters of Merom*, a little lake at the foot of a marshy valley. Here are numerous springs contributing to the Jordan stream. But it is principally fed from four streams coming from the foot of Hermon—*Der-dara*; *Hasbany*, pouring from the spring at Hasbeiya, high up in the mountain; *Leddán*, gushing from the *Ain el Kady* (Spring of the Judge) hard by the *Tel el Kady*, or hill of Dan (*Laiśh*), the northern border of the land; and the *Banias*, which breaks from the great rock at *Cæsarea-Philippi* (Banias, corrupted from “Panias,” because Pan was there worshiped as the God of the fountain). These fine streams are fed directly from the melting snows of the mountain above.

We have now traveled the length of the land from Beersheba to Dan.

V

THE PEOPLE OF THE BIBLE

THE SONS OF SHEM

INTRODUCTION

To the mind of the average scholar in the Bible school, Chaldean, Babylonian, Assyrian, Syrian, Phœnician, and the like, are names having a well-known sound, but conveying little idea. Even those who can locate them in a general way upon the map have no conception as to who these peoples were, whence they came, or what their relation may have been one to another.

It is the purpose of this course to outline supplemental lessons which may be taught from the desk by superintendents, or in normal class, to present the most prominent features of Semitic history so simply as to fasten them on the comprehension and memory of the scholars. We will begin with the land itself, trace the migrations of the early Semites, the formation of the Semitic nations, and the rise and fall of their great empires sufficiently to throw light on the biblical account.

The map, constructed on the first day, should remain on the blackboard, growing throughout the course.

Book Help: "History, Prophecy, and the Monuments," J. F. McCurdy (2 vols. Macmillan).

LESSON I.—PHYSICAL GEOGRAPHY

I. SIZE. The territory covered by the geography of the Old Testament is about one-half the area of the United States.

II. WATER BOUNDARIES. West, *Mediterranean Sea*; southwest, *Red Sea*; southeast, *Persian Gulf*; northeast, *Caspian Sea*.

III. RIVERS. *The Euphrates*, known in Scriptures as "The Great River"; *the Tigris, the Jordan, the Nile*.

IV. MOUNTAINS. On the east are the *mountains of Media*; on the north, the *mountains of Ararat*; on the northwest, *Mt. Taurus*; and at the west, running down the Mediterranean coast, the *mountains of Lebanon*, in which we may include the mountains of Palestine, later known as Hermon, Ephraim, and Judah, the range terminating in the fork of the Red Sea at *Mt. Sinai*.

V. DESERT. The center of the map, between the Euphrates and Jordan, is *desert*. This formed to the early peoples a difficult, if not impassable, barrier. Migrations, as "westward the course of empire takes its way," had to follow the east side of the Euphrates northwest, crossing its upper waters about as far north as the head of the Mediterranean coast line, descending southward along the eastern side of the Lebanons, crossing the Upper Jordan and following the coast line toward the Nile. This was the ancient caravan route for migration, commerce, and war, and marks the strategic importance of Palestine.

DRILL. *Size*, one-half U. S. *Four water boundaries*, M. S., R. S., P. G., C. S. *Four rivers*, E. (G.), T., J., N. *Five mountains*, M., A., T., L., S. *Desert: Route*, up the

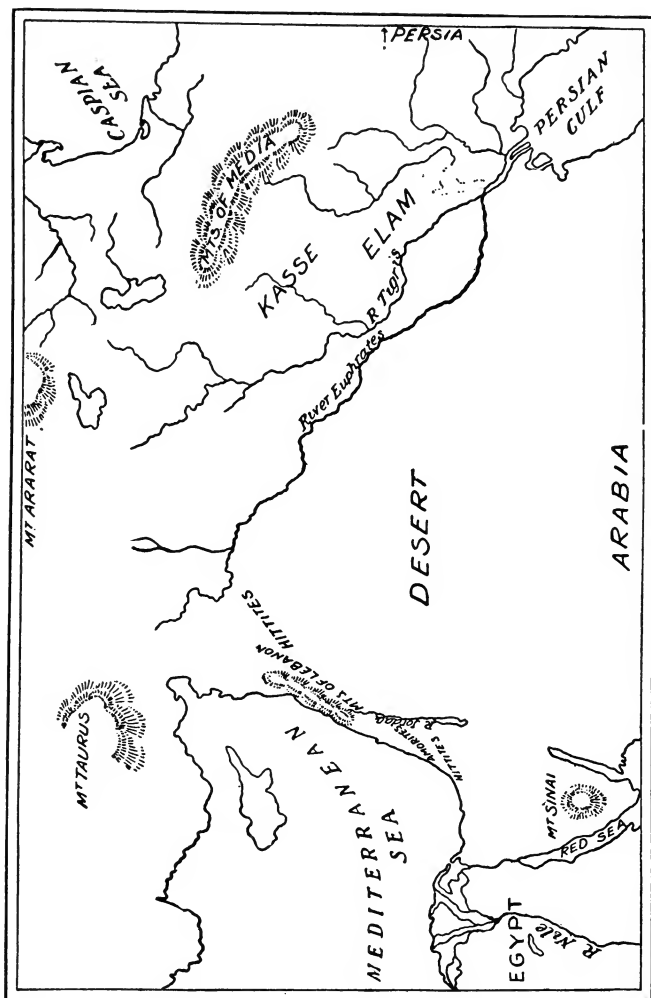
LESSON II.—OTHER PEOPLES

I. NEIGHBORS. Having fixed the physical features of our map, we now name the alien peoples occupying the border-lands, who constantly affected the history of the people whose rise and fall we are to study. Immediately on the *east* was *Elam*, a powerful nation that for thousands of years meddled largely in the affairs of her neighbors. North of Elam, in the hill country, the *Kasshites* dwelt. Their country is known as *Kasse*, and is not always clearly distinguished from Elam. *Media*, northeast of Elam, and *Persia*, southeast, did not rise to importance in our story till late, but then became powerful conquerors in the land.

At the *southwest*, *Egypt* played an important part throughout the whole history. We cannot even guess her remote antiquity. Her people probably emigrated from Asia in prehistoric times. In the earliest known times we find a great nation and advanced civilization. She was on the west, as Elam was on the east, a constant menace to the power that sought to rule the peoples of western Asia.

At the *north* was a number of *wild tribes*, needing constant attention to keep them subdued and that were never permanently conquered. *Arabia*, stretching far to the *south*, was peopled with tribes of the same general race as those with which we have to do, and constantly mingling with the affairs in the western portion, though never as a strong political factor.

II. PREDECESSORS. Portions, at least, of the land we are to study were occupied in prehistoric times by races not akin to those that became its permanent settlers. The only ones of importance, however, are the *Amorites* and the *Hittites*, who seem to have overflowed southward from the region known to us as Asia Minor into the fertile district along the Mediterranean coast.

III. SOURCES OF INFORMATION. (1) *The Bible*, whose

information about the whole country is most important, and

is proved to be trustworthy. It is however, by itself, incomplete, since it was written only to record God's dealings with his own people. (2) *Inscriptions* made by the various ancient peoples themselves on monuments, temples, and clay tablets. These have been buried for thousands of years beneath the ruins of ancient cities, but are now being dug up by learned men sent from this and other countries for the purpose of seeking them. From this source we are fast acquiring a complete record made by the ancient kings themselves. (3) *Herodotus*, a Greek writer who lived in the fifth century B. C., and traveled as far east as Persia and south to Egypt to collect facts for his history. His statements are not always reliable, but serve to piece out information obtained from original sources.

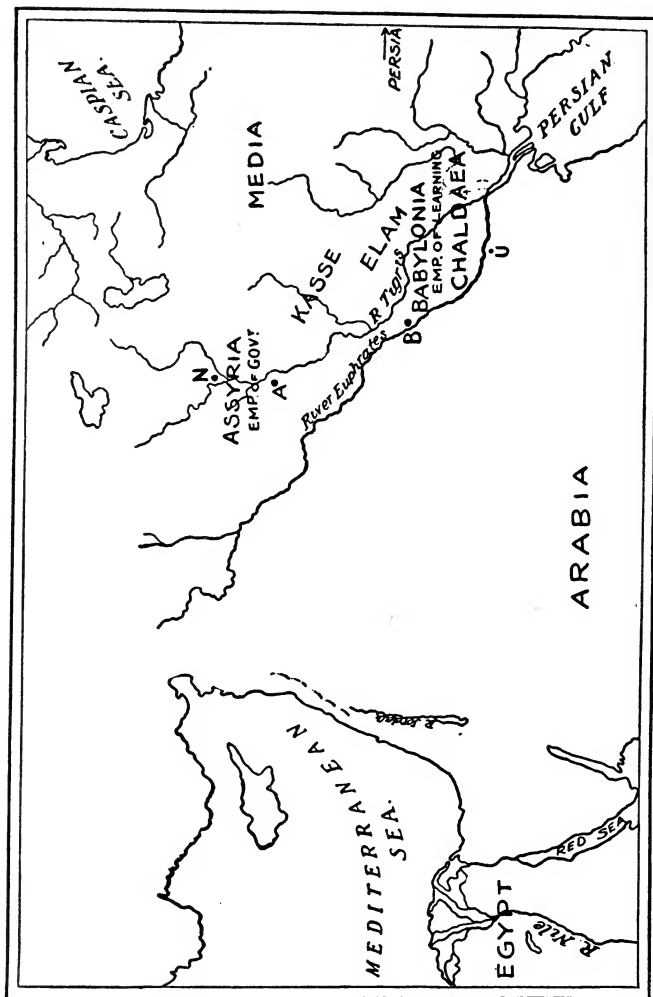
QUIZ. Four neighbors to the east? Which the oldest? Which last in power? Name of western neighbor? What can be said of its antiquity and civilization? What sort of neighbors at the north? At the south? Name and locate two peoples whom we find already in the land? What three sources of information have we?

LESSON III.—SEMITIC SETTLEMENTS

I. PEOPLE. The people who inhabited this land as far back as we now have any means of knowing, were the descendants of Noah's son, *Shem*, and are known as the *Semitic nations*. The descendants of Ham and Japheth we will notice only under the general designation of non-Semitic neighbors. (See Lessons II. and X.) The district whose history we are studying is still, and probably will always be, the home of the Semites.

II. EARLY HOME. The *desert of Arabia*, west of the Persian Gulf. There some of the tribes still wander and dwell in tents as of old, known to us as *Arabs*. How long

the sons of Shem were content with this primitive ex-



istence we have no means of knowing. But as the more

fertile lands between the rivers invited to permanent settlements and better living, the tribes began to migrate from the desert and to build cities and found empires. Of course not even an approximate estimate can be made of the date when this movement began.

III. EARLIEST TRIBES TO SETTLE. The earliest of these settlements were made in the district about the junction of the Euphrates and Tigris Rivers, generally believed to be the site of Eden, by the *old Babylonians* and *Chaldeans*. Traces of very high civilization are being dug up there now, which can certainly be dated as early as 4000 B. C., and will probably be found to be much earlier. Dated tablets of Sargon I. (3800 B. C.) attest the greatness of his empire, already ancient. Great canals were built, converting the marshes into fertile lands. Mighty temples to the gods and large cities attest the energy and culture of these early Semites. Even at that period their language, arts, writing, and religion seem to have been so mature as to imply long ancestry. The capital city of the Chaldeans was *Ur*, and that of the Babylonians was *Babel*, or *Babylon*. [Gen. 11 : 1-9, read "eastward," marginal reading, for "from the east," ver. 2. The story of the dispersion may be an early reference to the separation and migrations of the divisions of the Semitic race, which we are now studying.]

The *Assyrians*, perhaps under pressure of population, pushed farther up the Tigris and built *Asshur*, which in later times was superseded as their capital by *Nineveh*.

The three peoples thus named form the first, or earliest, group of Semites.

IV. MISSION. The Babylonians and Chaldeans, always more or less closely related, gave their chief energies to culture, science, art, and letters. This was their national mission, and in this they led the Semitic nations. It was an *Empire of Learning*.

The Assyrians gave themselves to conquest. From them came the idea of a universal empire. Theirs was an *Empire of Government*.

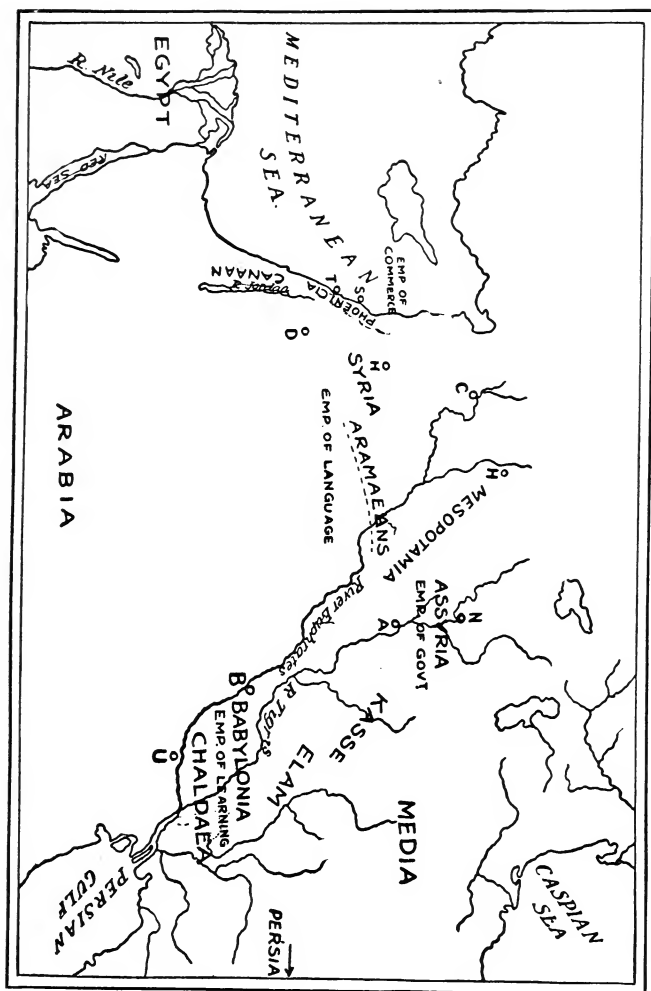
QUIZ. Descendants of whom? Called what? Where their early home? Which still keep the old home and life? What three peoples form the first group? Where did they settle? Name and locate their capitals. Early dates. Early works. What was the mission of the Babylonians and Chaldeans? Of Assyrians?

LESSON IV.—SEMITIC SETTLEMENTS (CONTINUED)

I. SECOND GROUP. A wave of migration, none can guess how early, swept up the east of the Euphrates, crossed its head waters, and descended to the Lebanons. Here they became divided, part moving south to the country west of Jordan and becoming farmers and herdsman in the land of *Canaan*. Others settled on the upper seacoast west of the Lebanons, and were known as *Phœnicians*. These became famous mariners. From their strong cities of *Sidon* and *Tyre* they pushed out into the sea, exploring the whole Mediterranean, colonizing Africa and Spain. They passed into the ocean and worked mines in England. They even circumnavigated Africa and carried their commerce into the Red Sea and Persian Gulf. Theirs was an *Empire of Commerce*. We have records of their voyaging as early as 4000 B. C.

II. THIRD GROUP. The *Aramæans*, passing northward from the old center, settled the rich country of *Mesopotamia*, between the upper Euphrates and Tigris. But both from pressure of population and from enterprise, they overflowed westward across the Great River and down the already well-worn route southward. Whether they built the trading posts along the great caravan route or took them from predeces-

sors we cannot know. Certainly a line of ancient, rich, and



powerful cities mark their advance—*Haran, Carchemish,*

Hamath, Damascus, each the capital of a province. The country thus occupied by this branch of the Aramæans is known as *Syria*. These people became the carriers of commerce on land, as the Phœnicians were upon the sea.

These Syrian cities became famous battlefields—the Aramæans disputing for ages the empire of Assyria. Damascus we are familiar with as the bitter enemy of the kingdom of Israel for many years, yet unwittingly it served her as a barrier against the Assyrians till both fell under that mighty empire. It is still a rich and important city.

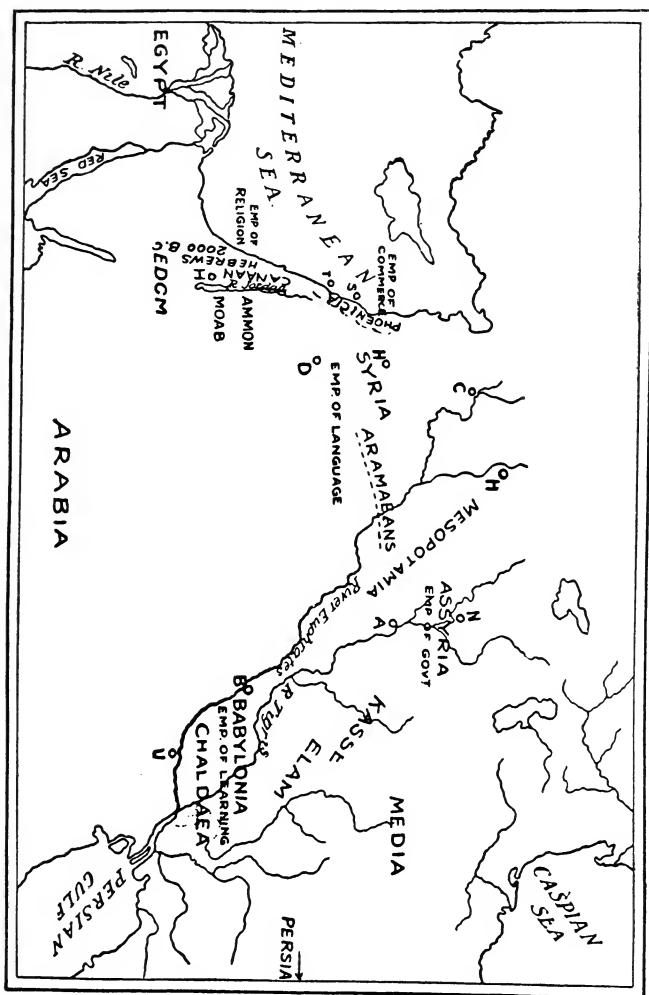
III. LANGUAGE. While all the Semitic languages are related, it was the Aramæan that dominated and survived. This was due to the large commercial dealings of this race with all neighbors, her caravans going everywhere and making it the language of trade. It was the common language of Palestine in the time of Christ, after Hebrew had ceased to be spoken, and lasted till the Moslem invasion (seventh century, A. D.) made Arabic the language of the land. Thus the Aramæans made an *Empire of Language*.

QUIZ. What two nations form the second group of Semites? Locate them. Trace line of travel. What was the occupation of the Canaanites? Of the Phœnicians? How far did these travel? They founded an empire of what? Two cities of Phœnicia. Race name of third group. Its two divisions. Locate them. Four cities. For what noted? What was their attitude toward Assyrian Empire? What was the character of the Aramæan Empire?

LESSON V.—SEMITIC SETTLEMENTS (CONTINUED)

I. FOURTH GROUP. The *Hebrews* became a separate people within historic times, about 2300 B. C., when the Semitic nations were already thousands of years old. *Terah*, an Aramæan, dwelling in *Ur of Chaldea*, followed his peo-

ple northward and settled in the Aramæan capital of Meso-



potamia, *Haran*. Thence his son *Abram*, a powerful

sheikh, with many servants, flocks, and herds, migrated under divine command westward along the usual route, and dwelt in tents in the land of *Canaan* as a stranger. Before the main stock became a nation, or obtained possession of any land, three branches had become local kingdoms. *Edom*, to the south of *Canaan*, was descended from Isaac's eldest son, Esau. *Moab* and *Ammon*, to the east of *Jordan*, were descended from Abraham's nephew, Lot. The *patriarchs*, heirs of Abraham, remained encamped at *Hebron*, in Southern *Canaan*, until driven by famine into *Egypt*. There they obtained favor, but later fell into bondage. Under divine guidance they were delivered and *conquered Canaan* for their own inheritance.

The separation of this people from the old Aramæan stock forms a good illustration of the manner in which that single Semitic tribe as it grew became divided into the several widely differing nations whose history we are tracing.

II. CHARACTER. The Hebrews were originally shepherds, and only after many centuries became successful as farmers. They never excelled in arts, most of the skilled workmen needed for their great buildings being imported. They were not successful as warriors, being usually defeated unless divinely and miraculously aided. There was not sufficient cohesion among the twelve tribes into which they were divided to make a strong national government. Under a great leader they would have a season of patriotism, but would fall apart at his death, or on the smallest provocation. The Jews to-day remain a peculiar people, though scattered over all the earth without home or government. They are never absorbed by other nations, but dwell among them as Abraham dwelt among the Canaanites.

III. MISSION. Their mission was religious. It began by revelation made to Abraham and handed down from him. The divine law was given them on their exodus

from Egypt under Moses. Jehovah was their king, though men ruled in his name, and the national hope lay in his personal coming among them to reign in righteousness. For custodians of the true religion, their mountain home and their modest nationality were well suited. Theirs was an *Empire of Religion*, not to extend during those early days, but to enlighten the nations for all time.

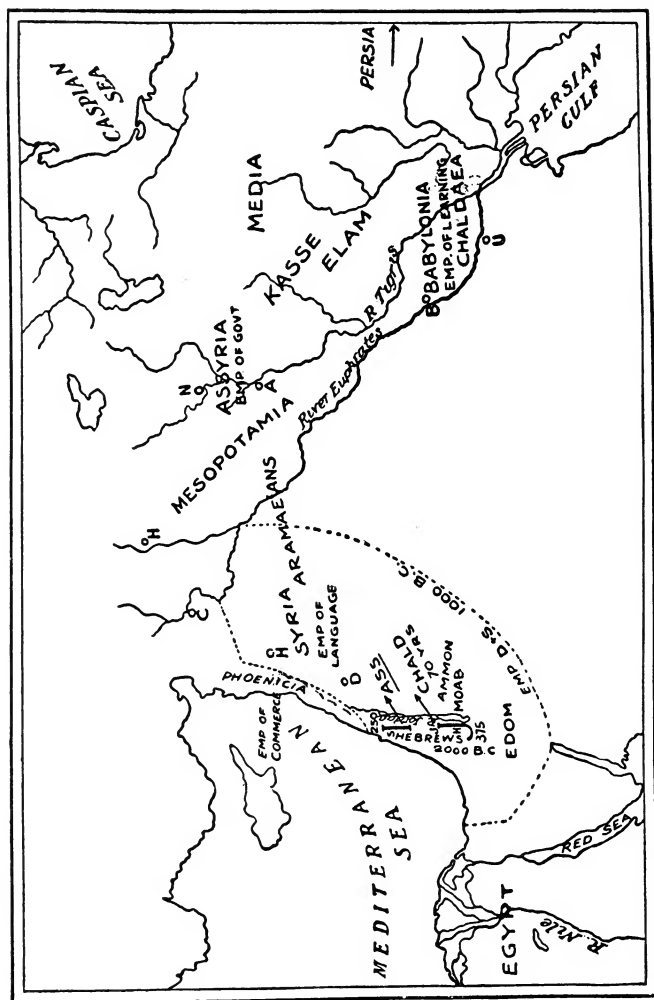
QUIZ. Race name? Whence came? Under whom? When? Where settled? What three branch nations? Where were the Hebrews in bondage? What was their final relation to the Canaanites? What was their occupation? General character? Mission?

LESSON VI.—THE HEBREW KINGDOMS

I. THE THEOCRACY, OR REIGN OF GOD. In Egypt the descendants of the Hebrew patriarchs grew into twelve tribes. After long bondage these tribes were divinely delivered and led into the wilderness of Sinai, where they received directly from God both religious and civil law, and were compacted into a nation. It was the intention that God himself should be their king and his presence distinguish them from all peoples of the earth (Exod. 33 : 16). The divine presence rendered them invincible in battle and assured them of a miraculous career and vast empire. But the people divorced themselves from their Divine King by constant sin, and finally clamored for a king like other nations. The theocracy continued, however, to be the hope of the nation.

II. THE EMPIRE. By *David's* wars and *Solomon's* statesmanship, about 1000 B. C., a Hebrew empire was extended from the *Mediterranean* to the *Euphrates*. Under less able leaders it at once went to pieces. Two petty kingdoms were formed in the district west of Jordan : *Judah*,

at the south, with *Jerusalem* as its capital, and *Israel*, at



the north, with *Samaria* as its capital. Syria and other

dependent nations revolted and became oppressors of their former masters.

III. ISRAEL. Relapsing into idolatry, the northern kingdom relinquished all title to the theocracy and the protection of the Divine King. After about *two hundred and fifty years'* struggle for existence, *Israel* was completely wiped out (721 B. C.) by the *Assyrians*, who by that time had achieved the supremacy over all western Asia, under *Sargon II.* A large portion of the population was deported, and the land was re-colonized by heathen imported from other parts of the Assyrian Empire.

IV. JUDAH. The Southern kingdom vibrated between periods of idolatry and of loyalty to Jehovah. About *three hundred and seventy-five years* of independent nationality ended in the *destruction of Jerusalem* and deportation of the people (587 B. C.) by the *Chaldeans*, who had succeeded the Assyrians in supremacy, under *Nebuchadnezzar.* After a captivity of *seventy years* the Hebrews were allowed to return. *Jerusalem was rebuilt* and the national life continued, always, however, as subject to the ruling nation. They were ruled successively by the *Persians, Greeks, and Romans.* In A. D. 70 the Romans punished their turbulence by the *destruction of Jerusalem* and shortly afterward banished the Jews from the country. Since then they have been a homeless nation. They remained in Judea long enough for their expected king to come, and, though they rejected him, he began the *Universal Empire of Religion*, which has been advancing ever since throughout the world.

DRILL. 1. Theoc. actual, rejected, hoped.

2. Emp., D. and S., fr. M. S. to E. R., 1000 B. C. ; 2 kgdms. W. of J. R.

3. Isr., cap., Sam. ; 250 yrs. ; conq. by Assy. under Sar. 721 B. C.

4. Jud., cap., Jer. ; 375 yrs. ; destr. of Jer. 587 B. C. by

Chald. under Neb. ; 70 yrs. capt. ; Jer. rebuilt ; Pers., Gk.,
Rom. rule ; A. D. 70, Jer. destr. ; Univ. Emp. of Relig.

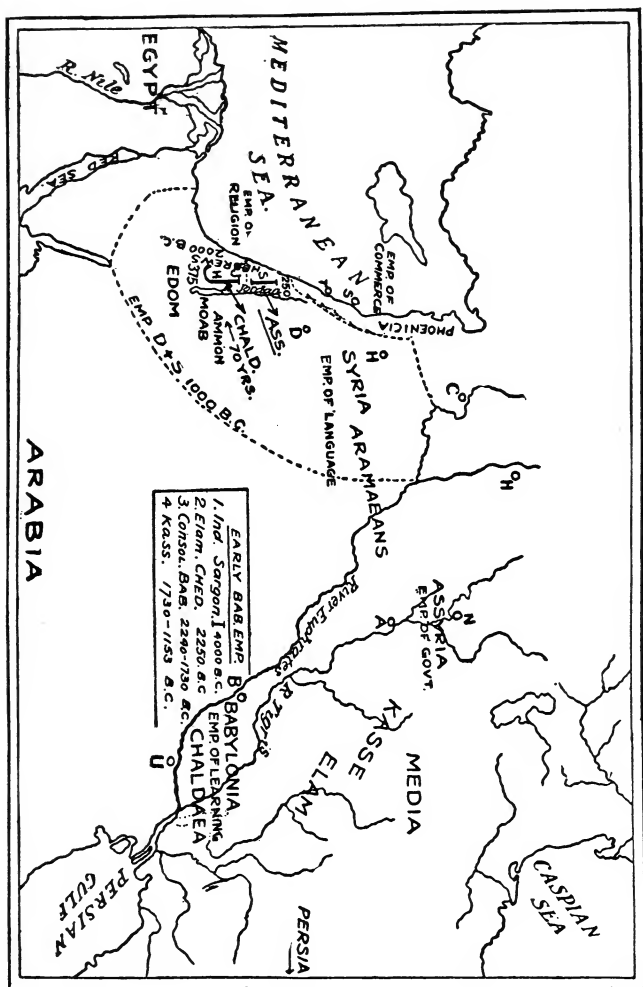
LESSON VII.—EARLY BABYLONIANS

We now go back to the beginning of history to trace the rise of the great empires that so vitally affected the history of the Hebrews. We shall find that from the first the nations of the far East were seeking dominion over the lands by the Mediterranean. The first of these of which we have any knowledge are the *early Babylonians*.

I. INDEPENDENCE. We have already learned that the most ancient settlements of the Semitic peoples lay in the fertile region between the rivers, just north of their confluence. Our earliest view of these peoples reveals a number of rich and strong cities with their dependencies, each *independent* and ruled by its own dynasties. Chief of these was that known in Scripture as *Babel* (Babylon). Mighty temples were erected to the gods, the remains of which are now being uncovered. The greatest ruler of this period of whom we have any knowledge was *Sargon I.*, nearly 4000 B. C., whose conquests, as far west as the Mediterranean, give us a glimpse into the vast extent, as well as the advanced civilization and culture, of this ancient seat of empire even at that early time. Already we find the cities beginning to combine for government under the leadership of the stronger. They seem also to have had occasion to combine against aggressive interference from their eastern neighbors.

II. ELAMITE INTERFERENCE. About 2300 B. C. we find Elamites from the east of the Tigris holding supremacy over Babylonia. In 2250 B. C., Chedorlaomer, king of Elam, led a great expedition of subject States against the westland, where, after ravaging the cities of the Jordan Valley, he was pursued as far as Damascus by Abraham and defeated

(Gen. 14). The Elamite supremacy in Babylonia shortly



after came to an abrupt end, because—

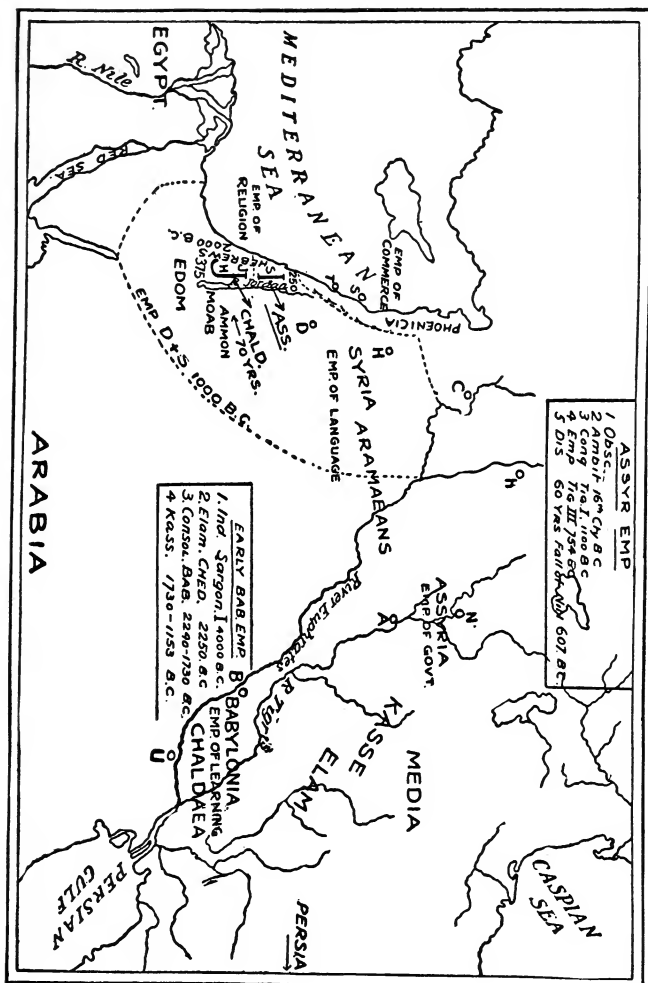
III. CONSOLIDATION of the Babylonian powers was effected under the great Chammurabi, king of Babylon. This consolidated Babylonian rule was able to throw off the Elamite yoke and maintain a strong empire for five hundred years (2240-1730 B. C.).

IV. KASSHITE DOMINATION. For a period of more than five hundred years following, 1730-1153 B. C., we find the affairs of Babylonia dominated by a dynasty from the non-Semitic mountaineers east of the Tigris. These *Kasshites* were akin to, if not part of, the Elamites. They seem to have gradually crept into Babylonia rather than to have come by sudden conquest. They reigned, not from Kasse, but from Babylon, whose supremacy was broken throughout all the westland and taken by the Egyptians, who were always watching a chance to gain power in Asia.

QUIZ. Location of earliest empire? Relation of cities? What was the chief city? Name greatest Babylonian king? His date? Extent of his empire? Date of Elamite invasion? Name Elamite king who pushed his conquest into the westland? By whom defeated? What movement among the Babylonians freed them from the Elamites? For how long? Who ruled in Babylon for the next five hundred years?

LESSON VIII.—THE ASSYRIAN EMPIRE

I. PERIOD OF OBSCURITY. From the unknown early days a Semitic people had migrated from the Babylonian region and settled on the upper *Tigris*. There they built the city of *Asshur* to their god of that name, whence they came to be known as *Assyrians*. Later, *Nineveh* was built on their northern borders and became the great capital. Their early relations with the Babylonians were friendly, but under the *Kasshite* rule in that State they withdrew their intercourse.

II. PERIOD OF AMBITION. About the *sixteenth century*

B. C. they began to contest with the Kassite rulers of Baby-

lonia as to boundaries and then to meddle with internal affairs. From that time they woke to an ambition to rival Babylonia in the supremacy of east and west. A struggle began which lasted for *one thousand years*.

III. PERIOD OF CONQUEST. With *Tiglath-pileser I.* (1100 B. C.), began a period of conquest. That mighty warrior and hunter subdued the wild tribes of the *north*, swept over *Syria* and *Phœnicia*, and sailed upon the sea in token of triumph over the west a century before the days of Solomon. For *three hundred and fifty years* the Assyrian kings were busy ranging their armies over the whole territory from Elam and Babylonia to Canaan and Egypt. If one part was subdued another would be in revolt. Elam in the east and Egypt in the west kept fomenting rebellion against the hated Assyrian. The Arabs on the south and the wild tribes on the north kept trouble brewing. During this period Babylonia never lost her ambition, and Syria never lost her power to recuperate and head revolt. During this period Assyria's menace to Syria and Palestine is the key to military and political movements in the Old Testament story of Israel.

IV. PERIOD OF EMPIRE. It was *Tiglath-pileser III.* (754 B. C.), who taught Assyria how to hold as well as conquer, and so inaugurated the idea of imperial government. He inaugurated a system of deportation of turbulent subjects to remote parts of the empire. The places of these were filled by similarly disciplined subjects from elsewhere. In this way he aimed a blow at the nationalism and religion of conquered States. This was the plan enforced by Sargon II. in the case of Israel (721 B. C.). For *one hundred and fifty years* the iron hand of the Assyrian Empire held and crushed western Asia.

V. PERIOD OF DISASTER. The end came suddenly. A period of *sixty years* after the death of the great Esar-

haddon covers all the disintegration of the empire. New enemies swarmed from the north, new enemies arose in the east. *Nineveh fell*, and with it the empire, under a determined assault by the Medes and the Chaldeans, 607 B. C.

QUIZ. Name five periods in Assyrian history. What was her early relation to Babylonia? When did they become rivals? For how long? Name first great Assyrian conqueror. Date. With what were her kings busy for three hundred and fifty years? What change was made by Tig. III.? Date. For how long did this empire continue? When did Nineveh fall?

LESSON IX.—THE CHALDEAN EMPIRE

I. THE CHALDEANS. From the beginning of Assyria's aggression no power had given her more trouble than the Chaldeans. These were now dominant in Babylon, so far as any local power was allowed under the Assyrian yoke, and were earnestly seeking to raise the ancient city to the political headship of the Semitic peoples. In the fierce struggle for supremacy over western Asia this ancient people never forgot her own rights or rested quietly under the yoke of her arrogant oppressor. As surely as the great king was engaged with wars in the west a rising would be forced in the east by the restless Chaldeans. We remember how in the time of Hezekiah (Isa. 39) Merodach-baladan sought pretext to communicate with the Jewish king, calling forth from Isaiah the prophecy of the final supremacy of Babylon. This Merodach was the most wily of politicians and indefatigable of rebels. The story of his struggle for Chaldean liberty is one of the romances of history. He was followed by others of the same metal. At last, most unwisely, the Assyrian "over-lord" in 625 B. C. conceded the office of viceroy of Babylon to *Nabopolassar*, a Chal-

II. THE MEDES. For two centuries the attention of the Assyrians had been drawn to a vigorous kingdom rising in the mountains of *Media*. They were growing stronger than other border tribes and dared dream of the destruction of the hated oppressor in Nineveh, but single-handed they were unable to make successful war on the great king.

III. THE ALLIANCE. Opportunity seemed to favor a decisive blow. The Assyrian king was weaker than his fathers. The new powers of the Chaldeans roused hope. An *alliance* was formed between *Medes and Chaldeans* by which they should unite against Nineveh and afterward divide the territory.

IV. THE CONQUEST. In 607 B. C. *Nineveh was utterly destroyed* before the allies. Only recently have the mounds of her ruins been opened to furnish their historic records. The great Assyrian Empire passed into the hands of the Chaldeans.

V. THE EMPIRE. The new rulers had so long taken lessons of their masters that they knew well how to hold what they had taken. Assyria's policy of complete subjugation and deportation of rebel States was rigorously practised by the Chaldeans, as in the case of the *Jews*, who sought with the aid of Egypt to resist the authority of Nebuchadnezzar, the Chaldean king, the brilliant son of Nabopalassar. The empire of the Chaldeans was brilliant, but brief. Within *seventy years* (538 B. C.) it had fallen to a new power, the *Persians*.

QUIZ. What race dominated in Babylon? What office was granted Nabopalassar in 625? What kingdom was rising in the east? With what ambition? What alliance was formed? Date of the fall of Nineveh. Who succeeded the Assyrians in empire? What policy was adopted? How long did the Chaldean Empire last? To whom and when did it fall?

LESSON X.—NON-SEMITIC EMPIRES

Pausing for a glance over the field ere the next shifting of the scenes, we are struck with the character and destinies of the several Semitic peoples. The Phœnicians throughout the story controlling the marts of the world, abstaining as far as possible from politics and war, paying tribute rather than fight. The Aramæans, between east and west, forced to become the champions of resistance against the aggressions of the east. The eastern nations in the valley of the great rivers locked in a long death-struggle for the supremacy of the whole, the old Babylonians, Assyrians, Chaldeans, successively dominant. The story has culminated, as it should, with old Babylon at the apex of her glory and a king of the ancient Chaldean stock reigning from the Tigris to the sea. The sceptre is now about to pass forever from Semitic hands.

I. PERSIAN. In the division of empire after the fall of Nineveh the mountain regions to the north (known to us as Asia Minor and Armenia) had fallen to the share of the Medes, while the whole Semitic region was held by the Chaldeans. But almost immediately (550 B. C.) the whole Median Empire was absorbed by Cyrus the Persian, who hastened to make himself master of all western Asia. Babylon fell to him in 538 B. C., and the land which we have studied passed forever out of the control of the sons of Shem. Cyrus' policy led him to restore religion, rebuild ruined temples, and release those whom the Chaldeans had made captive. Thus he restored the Hebrews to Judea and aided them in rebuilding their temple. This mighty empire, reaching from India to Greece, lasted but two hundred years.

II. GREEK. In 331 B. C. the Persian Empire fell into the hands of the Greek, Alexander the Great, who had

all over Asia. The light of a new civilization from Europe began to change the character of the old Semitic Empire. No stable empire, however, resulted from Alexander's conquest. None has ever again united the lands of western Asia until the present Turkish rule. Under Alexander's successors it was hopelessly dismembered. At that time the ancient city of Babel fell into ruin. To-day it is a sight of utmost desolation, as the Hebrew prophets had foretold. Palestine was ruled by the *Ptolemies*, the Greek kings of Egypt, and later for a few years by Antiochus, the Greek ruler of Syria. The Jews revolted successfully, and for about a century maintained their independence under the Maccabees. This brief return of the Hebrew kingdom was cut short by the Romans.

III. ROMAN. Rome became master of the western world, and in 63 B. C. Jerusalem was taken by the Roman general Pompey. The greatest empire the world had yet seen, of which Assyria had been the first precursor, ruled the world. This brings us to the end of Bible times.

QUIZ. What three successive empires ruled western Asia after the Chaldeans? Were they Semitic? What became of Media? When and by whom was Babylon taken? What policy did he follow? Who were benefited? Length of Persian Empire. Who conquered the Persians? What became of the empire? For how long did the Jews gain independence? What power finally held the land at the close of Bible times?

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